

## **Scriptures the One Seedliners Deny**

Willie Martin

The one seedliners are always claiming that the Two Seedlines came from the Talmud which is simply not true and is a deceptive teaching; one which turns men/women from the truth. Of course some of the say the same for me and the others who teach the two seedlines, and even deny the one seedline; yet they claim to be Christian Identity, and I have no doubts that they are but I disagree with them on what they teach, and so am condemned for it. But that is the way of life; even if I were the only one, which I am not, that taught the two seedlines I would never relent to those who I believe are teach false hoods to our Israel People.

Some say that I am too proud to admit that what I believe is in error or false; to that I tell them no I am not too proud to learn something new, that is how I came to believe in the Christian Identity in the first place. I was raised as a Hard Shell Baptist (I know that the younger ones do not even know what a Hard Shell Baptist is) which is a very strict Biblical position and do not often relent enough to study other beliefs.

However, I have never shied away from trying to learn the truth for myself, and found that the Baptist don't teach the truth; not then and not now, the same is true of the Methodists and the other Judeo- Christian churches. They all teach according to government dictates; because of a law instituted by Lindon Baines Johnson a Texan who stupidly married a Jewess. By the way just for your information my grand father whipped Johnson one time, as they attended the same school for awhile.

*"For THERE ARE MANY UNRULY AND VAIN TALKERS AND DECEIVERS, SPECIALLY THEY OF THE CIRCUMCISION (Jews): WHOSE MOUTHS MUST BE STOPPED, WHO SUBVERT WHOLE HOUSES, TEACHING THINGS WHICH THEY OUGHT NOT, FOR FILTHY LUCRE'S SAKE (In Matthew 23:15, we are told that the Jews make any proselytes two fold more the children of hell than themselves, therefore, is this not a perfect description of the so-called Judeo-Christian clergy that is on television?). One of themselves, even a prophet of their own, said, THE CRETIANS ARE ALWAY LIARS (The Jews are always lying and deceiving, as Christ said in John 8:44), evil beasts, slow bellies. This witness is true. Wherefore rebuke them sharply, that they may be sound in the faith; NOT GIVING HEED TO JEWISH FABLES, AND COMMANDMENTS OF MEN (Today known as the Learned Elders of Zion), THAT TURN FROM THE TRUTH. Unto the pure all things are pure: but UNTO THEM THAT ARE DEFILED AND UNBELIEVING IS NOTHING PURE; BUT EVEN THEIR MIND AND CONSCIENCE IS DEFILED. THEY PROFESS THAT THEY KNOW GOD (Some even profess there is no God); BUT IN WORKS THEY DENY HIM, BEING ABOMINABLE, AND DISOBEDIENT, AND UNTO EVERY GOOD WORK REPROBATE."* (Titus 1:10-16)

In doing so they are denying quite a bit of the scriptures. Therefore, we will go through them one at a time and show the verses. This will be a long one but I feel one that is necessary because of the one seedliners incessant efforts to deceive my brother and sister Israelites. I do truly believe they have been deceived by false teachers and therefore feel they must pass on that falsehood to all they can.

I further think that they believe this lie with all their heart and believe that they are teaching truth. But that does not mean it is not false; for a falsehood to deceive there must be a lot of truth mixed in with lies and that is what the one seedliners do, mix in a bunch of truth with the lies which makes it appear to be the truth when it is not.

Folks let me break in here right now. The reason that I do so is to inform you that those who are constantly attacking me are proving the very word of Yahweh, and this truth needs to be pointed out.

Yahweh told us that His people, meaning the White Israel people, are destroyed for lack of knowledge:

Hosea 4:6-10: "*My people are destroyed for lack of knowledge: because thou hast rejected knowledge, I will also reject thee, that thou shalt be no priest to me: seeing thou hast forgotten the law of thy God, I will also forget thy children. As they were increased, so they sinned against me: therefore will I change their glory into shame. They eat up the sin of my people, and they set their heart on their iniquity. And there shall be, like people, like priest: and I will punish them for their ways, and reward them their doings. For they shall eat, and not have enough: they shall commit whoredom, and shall not increase: because they have left off to take heed to the LORD.*"

Here again we have the word "eat" as Strong's #398 'akal (aw-kal'); a primitive root; to eat (literally or figuratively): KJV - X at all, burn up, consume, devour (-er, up), dine, eat (-er, up), feed (with), food, X freely, X in ... wise (-deed, plenty), (lay) meat, X quite. (Biblesoft's New Exhaustive Strong's Numbers and Concordance with Expanded Greek-Hebrew Dictionary. Copyright (c) 1994, Biblesoft and International Bible Translators, Inc.)

The first recorded case of incest was when Ham laid with one of the wives of Noah: "*And the sons of Noah, that went forth of the ark, were Shem, and Ham, and Japheth: and Ham is the father of Canaan...And Ham, the father of Canaan, saw the nakedness of his father, and told his two brethren without.*" (Genesis 9:18-22); "*And the sons of Ham; Cush, and Mizraim, and Phut, and Canaan.*" (Genesis 10:6); "*The sons of Ham; Cush, and Mizraim, Put, and Canaan.*" (1 Chronicles 1:8)

By all these we know that the Almighty intended for us not to miss this, that Ham's son Canaan was evil from the beginning, and when Esau married into the Canaanite tribes, they became ever more evil, and were the sons of Cain the evil one that produced the Jews.

Now the one seedliners tell you that the word lay does not mean to have sex, but we can quickly put that to rest and show that it is false: "*And they made their father drink wine that night: and the firstborn went in, and LAY WITH HER FATHER; and he perceived not.*"(Genesis 19:33)

Not only did she lay with her father but she and her sister both became pregnant by him: "*And the firstborn bare a son, and called his name Moab: the same is the father of the Moabites unto this day. And the younger, she also bare a son, and called his name Benammi: the same is the father of the children of Ammon unto this day.*"(Genesis 19:37-38)

Then we have the story of the daughter of Jacob who was raped: "*And Dinah the daughter of Leah, which she bare unto Jacob, went out to see the daughters of the land. And when*

*Shechem the son of Hamor the Hivite, prince of the country, saw her, he took her, and lay with her, and defiled her.*" (Genesis 34:1-2)

Reuben lay with his fathers concubine and lost the right of the firstborn because of it: "*And it came to pass, when Israel dwelt in that land, that Reuben went and lay with Bilhah his father's concubine: and Israel heard it. Now the sons of Jacob were twelve.*" (Genesis 35:22)

Then we have in the Laws of God about a man who lays with another mans wife: "*If a man be found lying with a woman married to an husband, then they shall both of them die, both the man that lay with the woman, and the woman: so shalt thou put away evil from Israel.*" (Deuteronomy 22:22)

Then we have the law where a man lays with a woman outside of marriage, and is engaged to another man: "*But if a man find a betrothed damsel in the field, and the man force her, and lie with her: then the man only that lay with her shall die*"(Deuteronomy 22:25); "*Now Eli was very old, and heard all that his sons did unto all Israel; and how they lay with the women that assembled at the door of the tabernacle of the congregation.*"(1 Samuel 2:22)

There are many more instances that I could show where someone lay with a woman and made her pregnant, and where a woman lay with a man and got pregnant by him. But these two should suffice to prove my point; that the word "lay" does not always mean a man laying with a woman and having sex with her, that in many cases it certainly does.

The One Seedliners will not recognize that our race is at war, with the children of the devil, or Satan as the Scriptures attest. They would rather deny there is a Satan and let the children of darkness destroy our people, because of their ignorance, than acknowledge the truth that Satan, the devil, does have literal children and that they come in all sizes, shapes and colors.

*"If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land."* (2 Chronicles 7:14)

Notice the word "**If**" which is a very big word in deed, for our people have not yet come to the point that they will humble themselves, and pray and seek the face of God, nor turn from their wicked ways, but they will, and when that time comes. Yahweh will destroy the jews and all their lap-dogs, boot-licks and heal our land.

Some claim that the two seedline came from the Talmud because it mentions that Eve had sex with an angel, and etc. **Yet they never mention that the Bible was written thousands of years BEFORE the Talmud; which was compiled into written form about 400 A.D., some 4000 years later.**

The Jewish rabbis are not stupid people for, even though they reject the scriptures, they do study them and have done so to a much greater extent than Christians.

Thus in reading Genesis 3:15 they realized that the scriptures were teaching two seedlines and not just one; and that Christ had exposed them as being the children of Cain they had to do something about that. So in order to take the heat off themselves they mentioned it in the Talmud in order to refute the teaching that Satan was the father of Cain; who in turn was the father of the jews.

It is much like what they did with the Jesuits when they made them the army of the Catholic Church only to use them to take over complete control of the Catholic Church.

Also the one seedliners are always saying that Lt. Col. Jack Mohr teaches against the two seedlines. Well that is not exactly the truth for Jack Mohr stated at the beginning of the following web site <http://www.scripturesforamerica.org/html2/jm0099g.htm>:

*"Probably the most divisive teaching in Identity, and the one which has distanced us the most from other Christians, is that of the **TWO SEEDLINES**. What makes this subject particularly difficult to deal with is that there are **TWO LITERAL SEED-LINES** in the world, which **MUST** be dealt with from a strictly Scriptural context if we are to know the TRUTH."*

Then after he says this, he goes on and tries to destroy the two seedline with a study that is quickly disproved if one truly wishes to know the truth, and studies the two seelines out completely.

However, before we get into the rest of the study, let's review the teaching of Pastor Wesley A. Swift:

### **What Really Happened in the Garden of Eden?**

**THE MESSAGE:** Most people are under the assumption that the Fall of white Adamic man in the Garden of Eden was brought on by Eve listening to the manipulative and deceitful words of a literal talking snake and Eve's eating of a literal piece of fruit that she took from the "*Tree of Knowledge of Good and Evil.*"

In this message, I will show you that the Fall in the Garden was not brought on by what I just mentioned. Rather, using only the Scriptures, I will show you that the Fall was brought on by an unholy sexual union between Satan and Eve.

In Genesis 3:1, we read of a "*serpent*" appearing to Eve in the Garden of Eden. It's important to realize that the "*serpent*" spoken of here was not a literal snake, but rather Satan in human form. The word "*serpent*" here means "*Magician or enchanter. A spellbinder.*"

Check your "*Strong's Exhaustive Concordance of the Bible*" for definition verification here. Now, in Revelation 12:7-9, we read about a war in Heaven, when Lucifer and the angels who followed him into rebellion against God were defeated by Michael and the angels who remained loyal to the Almighty. Lucifer became "*that old serpent, called the Devil and Satan.*" (Revelation 12:9)

Now we know that when Satan is referred to as a "*serpent*" here that it's not talking about him being manifest in the form of a literal snake. The same thing applies to the use of the word "*serpent*" in Genesis chapter three. We also see in Revelation 12:9 that Lucifer and the rebellious angels lost their place in Heaven and were cast down to the earth. Back in Genesis 3:1, we read that the "*serpent*" was "*more subtil (subtle) than any beast of the field.*" The word "*subtil (subtle)*" here means "*cunning or crafty (usually in a bad sense).*"

Subtle: Strong's #6175 `aruwm (aw-room'); passive participle of OT:6191; cunning (usually in a bad sense): KJV - crafty, prudent, subtil. (Biblesoft's New Exhaustive Strong's Numbers and Concordance with Expanded Greek-Hebrew Dictionary. Copyright (c) 1994, Biblesoft and International Bible Translators, Inc.)

Again, consult Strong's for definition verification. So we see that a crafty 'serpent' had appeared to Eve in the Garden. It's important now to point out that the "*Tree of Knowledge of Good and Evil*" was not a literal tree! The "*Tree of Knowledge of Good and Evil*," first spoken of in Genesis 2:9, was representative in a figurative sense of the Pre-Adamic (black & yellow) races and nations which surrounded the Garden in which Adam and Eve lived. (For the origins of the races, please request read the article titled 'Can Anyone Achieve Salvation? This article explains the origins of the Pre-Adamic races and the Adamic race.)

For good examples of how trees are used in a figurative sense to describe people, races and nations please read: Ezekiel 31:3-9 (Assyrian Empire); Jeremiah 11:19 (about Jeremiah) and Matthew 3:10 (people standing judgement). We see in Genesis 3:3 that the "*Tree of Knowledge of Good and Evil*" was the "tree" that Adam and Eve weren't supposed to "touch." We know that literal trees possess no knowledge of good and evil.

In Ezekiel 31:9 it says (in reference to the vast Assyrian Empire) that "*all the trees of Eden, that were in the Garden of God, envied him.*" Literal trees can't "envy" anything. This Scripture is clearly showing us that the "trees" spoken of here are merely figurative representations of races and nations that envied the Assyrian Empire. In Genesis 3:4-7, we see that Satan (the "serpent") leads Eve astray and she in turn leads Adam astray as well. But, was the leading astray the simple eating of a literal piece of fruit from the "*Tree of Knowledge of Good and Evil?*" The answer to that question is no.

First of all, we see in Genesis 2:25 that **ADAM AND EVE WERE NOT ASHAMED OF THEIR NAKEDNESS.** They obviously had the perfect bodies that God had intended for them when they were created. Now, notice after the Fall, in Genesis 3:7 & 10, that Adam and Eve were suddenly ashamed of their bodies. Why would you be ashamed of your body if all you had done was eat a piece of fruit? Now, back in Genesis 3:3, Eve tells Satan that neither she nor Adam can "touch" the "fruit" of the "*Tree of Knowledge of Good and Evil*" because if they do, they'll die. The word "touch" here means "*to lay hands upon, to lie with.*" See Strong's again.

Touch: Strong's: #5060 naga` (naw-gah'); a primitive root; properly, to touch, i.e. lay the hand upon (for any purpose; euphem., **TO LIE WITH A WOMAN**); by implication, to reach (figuratively, to arrive, acquire); violently, to strike (punish, defeat, destroy, etc.): KJV - beat, (X be able to) bring (down), cast, come (nigh), draw near (nigh), get up, happen, join, near, plague, reach (up), smite, strike, touch. (Biblesoft's New Exhaustive Strong's Numbers and Concordance with Expanded Greek-Hebrew Dictionary. Copyright (c) 1994, Biblesoft and International Bible Translators, Inc.)

When you "lie" with someone in this capacity, it's obviously sexual in nature. The words "eat" or "ate"

Eat: Strong's #398 'akal (aw-kal'); a primitive root; to eat (literally or figuratively): KJV - X at all, burn up, consume, devour (-er, up), dine, eat (-er, up), feed (with), food, X freely, X in ... wise (-deed, plenty), (LAY) meat, X quite. (Biblesoft's New Exhaustive Strong's Numbers

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When used in these passages do not mean the literal consumption of food. The words “eat” or “ate” when used in the first 15 verses of Genesis chapter three means “(lit. or fig.) to consume, devour (partake).” Consult Strong's one more time. When you partake in something, that means you are engaging in an activity.

And Eve certainly did partake here! She engaged in sex with Satan (the “serpent”) who appeared to her in human form and sexually seduced her. In Genesis 3:13, we read that Eve, called in front of God to account for her misdeed said, “*The serpent beguiled me, and I did eat* (partake).” The word “beguiled” here means to “morally seduce.” **IT'S NOT A MORAL SEDUCTION TO EAT A LITERAL PIECE OF FRUIT!**

Beguiled: Strong's #5377 nasha' (naw-shaw'); a primitive root; to lead astray, i.e. (mentally) to delude, or (morally) **TO SEDUCE**: KJV - beguile, deceive, X greatly, X utterly. (Biblesoft's New Exhaustive Strong's Numbers and Concordance with Expanded Greek-Hebrew Dictionary. Copyright (c) 1994, Biblesoft and International Bible Translators, Inc.)

This further confirms that the grand sin that led to the Fall in the Garden was sexual in nature. In Genesis 3:6 & 12, we see that Eve led Adam into this debauchery by coaxing him into having sex with a member of one of the Pre-Adamic races. Genesis 3:15 then tells us that two literal, biological seedlines are to come forth from Eve.

They are the seedline of Satan and the seedline of the woman (through Adam). Verse 15 also tells us that the two seedlines would be in direct conflict with one another and in the end the Satanic seed will be crushed. And there is to be a major “enmity (hatred)” between the two seedlines. Also, the “fruit” spoken of in these passages is not literal fruit like an apple or an orange.

The “fruit” spoken of here is offspring, descendants. Hit Strong's once more. We know that a literal piece of fruit isn't the product of a sexual relationship between a man and a woman. More people are the product of those types of relations. Let's briefly re-cap the Fall in the Garden as spoken of in Genesis chapter three. We now know that the “serpent” was not a literal snake, but rather Satan in human form.

We also know that the grand sin that led to the Fall was not the consumption of literal fruit, but rather improper sexual relations. Eve was “touched” (engaged in sexual relations with) Satan after he “beguiled” (morally seduced) her. (Satan probably appeared to Eve as a handsome white god. Psalm 82:6 says the white race is a race of gods.)

*“I have said, Ye are gods; and all of you are children of the most High. But ye shall die like men, and fall like one of the princes.”* (Psalm 82:6-7) (KJV)

We also see that Eve led Adam astray as well by enticing him into having sexual relations with a member of one of the Pre-Adamic races. She gave him “fruit” from the “Tree of Knowledge of Good and Evil” and Adam did “eat (partake, engage in an activity).”

Finally, Eve was to have two literal seedlines come forth from her womb. One being the “*serpents*” (Satan in human form) and the other being hers through Adam. And these two seedlines are to be in direct conflict and have a deep-seated hatred of one another until the end times. Genesis 3:15 alone should point out the utter absurdity of the whole being deceived by a literal snake and eating a piece of fruit led to the Fall in the Garden story.

Are we to believe that Eve had sex with a literal snake? Is our enmity and conflict with an army of scaly creatures that move along the ground? Of course not! How ridiculous would that be!?

Genesis 4:1-2, we read that Eve gave birth to Cain and Abel. Now Abel was Adam's son. But Cain was not! Cain is found nowhere in any genealogy in the Bible that traces back to Adam. Read Genesis 5:3-5; 1 Chronicles 1:1 and Luke 3:38. In Luke 3:38, it states that the unpolluted descendants of Adam are the sons of God (this of course is a verse tracing the genealogy of Jesus on Mary's (His blood's) side).

Why is Cain not mentioned here if he was an unpolluted descendant of Adam? In Genesis 4:8-12, we read about the first major enmity between the two seedlines that was promised by God in Genesis 3:15. Here, Cain murders Abel. Now, in Genesis 4:25 and 5:3, we read that Adam and Eve had a son named Seth. The name “*Seth*” means “*substitute*.” Go to Strong's one more time! Seth was the “*substitute*” for who?

**ABEL!** Remember, Cain was driven away from Adam and Eve. So why couldn't Seth have been a “*substitute*” for Cain if he was Adam and Eve's son as well? After all, he no longer lived with them. The answer is simple. Cain was **NOT** Adam's son! In 1 John 3:12, we read who Cain's literal, biological father is. It's Satan!

*“Not as Cain, who was of that wicked one, and slew his brother. And wherefore slew he him? Because his own works were evil, and his brother's righteous.”* (1 John 3:12) (KJV)

Cain's descendants are mentioned prominently in the New Testament. In Matthew 23:35, Jesus (who was not a Jew but rather of the white Adamic race) tells the Jewish hierarchy that their people are responsible for the deaths of all the righteous that have been murdered on the earth and he begins the list of the righteous with Abel. Who killed Abel? **CAIN KILLED ABEL!** Remember, the black and yellow races were on the earth long before Adam, Eve, Cain and Abel. But Jesus clearly traces the bloodline of the righteous only through the white Adamic race.

In Matthew 23:33, Jesus calls the Jews “*serpents*.” This is an obvious reference to their literal, biological father as spoken of in Gen. chapter three. He also says that they are a Hell-bound race of people and their fate is sealed at the end of verse 33. In John 8:44, Jesus proclaims Satan as being the Jews literal, biological father. In Matthew 23:15, we see that Jesus states that Judaism (then known as the “*Tradition of the Elders*” and later evolving into Babylonian Talmudic Judaism) is a religion of Hell!

Satan (sa'tan; Heb. satan, Grk. Satanas, an “*adversary, opponent*”). The chief of fallen spirits. Scripture Names and Titles. Satan is also called the devil, the dragon, the evil one, the angel of the abyss, the ruler of this world, the prince of the power of the air, the god of this world, Apollyon, Abaddon, Belial, and Beelzebub.

But Satan and the devil are the names most frequently given. The term Satan is used in its generic sense in 1 Kings 11:14, "*The Lord raised up an adversary [satan] to Solomon, Hadad the Edomite.*" It is used in the same sense in 1 Kings 11:23; 1 Samuel 29:4; Numbers 22:22 (cf. 2 Samuel 19:22; 1 Kings 5:4; 11:25; Psalm 109:6).

Scripture Doctrine. Satan is mentioned first in the book of Job (1:6-12; 2:1-7). He mixes with the sons of God (angels), among whom he no longer has any rightful place; he arbitrarily roams about and seeks his own but is still used as a servant by God, on whom he remains dependent.

His independent activity in this passage is mainly that of the spy of evil, of the accuser of man to God, especially the accuser of the pious, and he maintains the assertion that even their fear of God stems from personal interest.

Job is delivered into the hands of Satan for testing. Satan's intention was to lead Job into apostasy and ruin; but the conduct of Job proves that disinterested fear of God may be a truth. The luster of a fidelity and love that in the loss of all external goods regards God as the highest good is revealed by Job as a triumph over Satan.

Satan is mentioned as a personality in Zechariah 3:1, where after the Exile he would hinder the reinstitution of the divine worship, asserting that Israel is rejected by the just judgment of God and is not worthy of the renewal of the priesthood. But the filthy garments are stripped off the high priest, and he receives festal garments instead, with the declaration that his sins are taken away.

The vision expresses that the restoration of the priesthood after the Exile is a victory of the gracious God over Satan. It also foreshadows the restoration of the nation Israel as a high-priestly nation in the future Kingdom age. Still in the Old Testament Satan never appears openly as the enemy of God Himself. "*Though he has his special purposes and aims, he is yet the servant of God for punishment or trial, the asserter or executor of the negative side of the divine justice*" (Dorner, Christ. Doctrine, 3:79).

In the New Testament mention is made of a plurality of evil spirits, with Satan as their head (Matthew 8:28; 9:34; 12:26; Luke 11:18-19). They were endowed with high talents, power, and knowledge (Matthew 8:29; Mark 1:24).

Although Satan is used in the New Testament in a figurative sense (Matthew 16:23), Jesus said the enemy is the devil (Matthew 13:19,39; 4:15), and the history of the temptation is no misunderstood parable (Matthew 4:10; cf. Luke 22:31).

It is declared that Satan was a murderer from the beginning (John 8:44), the enemy and falsifier of God's word (Matthew 13:19,39); that he aroused hatred to Jesus and put treason into the heart of Judas (John 13:27, cf. 6:70; 22:53); that the prince of this world is already judged by Christ, or, as Luke puts it, Satan falls "*from heaven like lightning*" (10:18), i.e., is inwardly and fundamentally vanquished.

The whole history of the world subsequent to Christ is a struggle against the empire of Satan. Thus the Apocalypse especially depicts the history of Satan, particularly in the future as he affects the church (Revelation 2:9,13,24), the Jew, and the Gentiles (chaps. 4-19).

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Tatford, The Prince of Darkness (n.d.); L. S. Chafer, Systematic Theology (1947), 2:33-112; id., Satan: His Motives and Methods (1964); J. D. Pentecost, Your Adversary the Devil (1969); E. M. B. Green, I Believe in Satan's Downfall (1981). (From The New Unger's Bible Dictionary. Originally published by Moody Press of Chicago, Illinois. Copyright (c) 1988.)

Satan [SAY tuhn] (adversary)-the great opposer, or adversary, of God and man; the personal name of the devil. The Hebrew word from which Satan comes sometimes refers to human enemies (1 Samuel 9:4; Psalm 109:6). Once it refers to the angel of the Lord who opposed Balaam (Numbers 22:22). But whenever this word is used as a proper name in the Old Testament, it refers to the great superhuman enemy of God, man, and good (1 Chronology 21:1; Job 1:1-2:13). This use of the word also occurs frequently in the New Testament.

Another common name for Satan in the New Testament is "*the devil*," meaning "*slanderer*" or "*false accuser*." Other titles by which Satan is identified in the New Testament include "*the tempter*" (1 Thessalonians 3:5); "*Beelzebub*" (Matthew 12:24); "*the wicked one*" (Matthew 13:19,38); "*the ruler of this world*" (John 12:31); "*the god of this age*" (2 Corinthians 4:4); "*Belial*" (2 Corinthians 6:15), "*the prince of the power of the air*" (Ephesians 2:2); and "*the accuser of our brethren*" (Revelation 12:10).

History. Two Old Testament passages-Isaiah 14:12-15 and Ezekiel 28:11-19-furnish a picture of Satan's original condition and the reasons for his loss of that position. These passages were addressed originally to the kings of Babylon and Tyre. But in their long-range implications, many scholars believe, they refer to Satan himself. They tell of an exalted angelic being, one of God's creatures, who became proud and ambitious. He determined to take over the throne of God for himself. But God removed him from his position of great dignity and honor.

Building upon this foundation, Revelation 12 sketches the further stages in Satan's work of evil. In his fall from God's favor, Satan persuaded one third of the angels to join him in his rebellion (Revelation 12:3-4). Throughout the Old Testament period he sought to destroy the messianic line. When the Messiah became a man, Satan tried to eliminate Him (Rev 12:4-5). During the future period of tribulation before the Messiah's second coming, Satan will be cast out of the heavenly sphere (Revelation 12:7-12).

Then he will direct his animosity toward the Messiah's people (Revelation 12:13-17). Revelation 20 notes the final phases of Satan's work. He will be bound for a thousand years and then finally cast into the lake of fire (Revelation 20:2,10).

Characteristics. As a result of his original status and authority, Satan has great power and dignity. So great is his strength that Michael the archangel viewed him as a foe too powerful to oppose (Jude 9).

Satan's influence in worldly affairs is also clearly revealed (John 12:31). His various titles reflect his control of the world system: "*the ruler of this world*" (John 12:31), "*the god of this age*" (2 Corinthians 4:4), and "*the prince of the power of the air*" (Ephesians 2:2). The Bible declares, "*The whole world lies under the sway of the wicked one.*" (A paraphrase of 1 John 5:19).

Satan exercises his evil power through demons (Matthew 12:24; 25:41; Revelation 12:7,9). An outburst of demonic activity occurred when Jesus came to earth the first time because of the Savior's attack against Satan's kingdom (Matthew 12:28-29; Acts 10:38). Another such

outburst is expected just before the second coming of Christ, because this will bring about the downfall of Satan and his angels (Revelation 9:3-17; 12:12; 18:2).

Satan also has high intelligence. Through it he deceived Adam and Eve and took over their rule of the world for himself (Genesis 1:26; 3:1-7; 2 Corinthians 11:3). His cleverness enables him to carry out his deceptive work almost at will.

Yet Satan's attributes, impressive as they are, are not limitless. His power is subject to God's restrictions (Job 1:12; Luke 4:6; 2 Thessalonians 2:7-8). The reins of God on his activities are illustrated by Satan's request to God for permission to afflict Job (Job 1:7-12).

Satan is permitted to afflict God's people (Luke 13:16; 1 Thessalonians 2:18; Hebrews 2:14). But he is never permitted to win an ultimate victory over them (John 14:30-31; 16:33).

A part of Satan's continuing ambition to replace God is his passionate yearning to have others worship him (Matthew 4:8-9; Revelation 13:4,12). Since God has frustrated this desire and put down Satan's rebellion, he has become God's exact opposite. He is "*the wicked one*" (Matthew 13:19, 38), while God is "*the Holy One*" (Isaiah 1:4).

**"O ADAM, SO LONG AS THE GOOD ANGEL WAS OBEDIENT TO ME, A BRIGHT LIGHT RESTED ON HIM AND ON HIS HOSTS. BUT WHEN HE TRANSGRESSED MY COMMANDMENT, I DEPRIVED HIM OF THAT BRIGHT NATURE, AND HE BECAME DARK.** And when he was in the heavens, in the realms of light, he knew nothing of darkness. **BUT HE TRANSGRESSED, AND I MADE HIM FALL FROM THE HEAVEN ONTO THE EARTH;** and it was this darkness that came over him. And on you, O Adam, while in My garden and obedient to Me, did that bright light rest also. But when I heard of your transgression, I deprived you of that bright light. Yet, of My mercy, I did not turn you into darkness, but I made you your body of flesh, over which I spread this skin, in order that it may bear cold and heat. If I had let My wrath fall heavily on you, I should have destroyed you; and had I turned you into darkness, it would have been as if I had killed you. But in My mercy, **I HAVE MADE YOU AS YOU ARE; WHEN YOU TRANSGRESSED MY COMMANDMENT, O ADAM, I DROVE YOU FROM THE GARDEN,** and made you come forth into this land; and commanded you to live in this cave; and darkness covered you, as it did over him who transgressed My commandment. Thus, O Adam, has this night deceived you. It is not to last forever; but is only of twelve hours; when it is over, daylight will return. Sigh not, therefore, neither be moved; and say not in your heart that this darkness is long and drags on wearily; and say not in your heart that I plague you with it. Strengthen your heart, and be not afraid. This darkness is not a punishment. But, O Adam, I have made the day, and have placed the sun in it to give light; in order that you and your children should do your work. **FOR I KNEW YOU WOULD SIN AND TRANSGRESS, AND COME OUT INTO THIS LAND. YET I WOULDN'T FORCE YOU, NOR BE HEARD OVER YOU, NOR SHUT UP; NOR DOOM YOU THROUGH YOUR FALL;** nor through your coming out from light into darkness; nor yet through your coming from the garden into this land. **FOR I MADE YOU OF THE LIGHT; AND I WILLED TO BRING OUT CHILDREN OF LIGHT FROM YOU AND LIKE TO YOU. BUT YOU DID NOT KEEP MY COMMANDMENT ONE DAY; UNTIL I HAD FINISHED THE CREATION AND BLESSED EVERYTHING IN IT. THEN, CONCERNING THE TREE, I COMMANDED YOU NOT TO EAT OF IT. YET I KNEW THAT SATAN, WHO DECEIVED HIMSELF, WOULD ALSO DECEIVE YOU. SO I MADE KNOWN TO YOU BY MEANS OF THE TREE, NOT TO COME NEAR HIM. AND I TOLD YOU NOT TO EAT OF THE FRUIT**

**THEREOF, NOR TO TASTE OF IT, NOR YET TO SIT UNDER IT, NOR TO YIELD TO IT.**" (First Book of Adam, XIII:13:2-17)

Again we find in the Book of Adam; Then Adam said to God: "*O Lord, take You my soul, and let me not see this gloom any more; or remove me to some place where there is no darkness.*"

But God the Lord said to Adam, "*Indeed I say to you, this darkness will pass from you, EVERY DAY I HAVE DETERMINED FOR YOU, UNTIL THE FULFILLMENT OF MY COVENANT; WHEN I WILL SAVE YOU and bring you back again into the garden, into the house of light you long for, in which there is no darkness. I WILL BRING YOU TO IT; IN THE KINGDOM OF HEAVEN.* Again said God to Adam, "*All this misery that you have been made to take on yourself BECAUSE OF YOUR TRANSGRESSION, WILL NOT FREE YOU FROM THE HAND OF SATAN, AND WILL NOT SAVE YOU. BUT I WILL. WHEN I SHALL COME DOWN FROM HEAVEN, AND SHALL BECOME FLESH OF YOUR DESCENDANTS, AND TAKE ON MYSELF THE INFIRMITY FROM WHICH YOU SUFFER, then the darkness that covered you in this cave shall cover Me in the grave, WHEN I AM IN THE FLESH OF YOUR DESCENDANTS. AND I, WHO AM WITHOUT YEARS, SHALL BE SUBJECT TO THE RECKONING OF YEARS, OF TIMES, OF MONTHS, AND OF DAYS, AND I SHALL BE RECKONED AS ONE OF THE SONS OF MEN, IN ORDER TO SAVE YOU.*" (Book of Adam, Chapter XIV:2-5)

We find this also in the Second Book of Adam; "*And God said to Adam, 'LOOK AT THIS DEVIL, AND AT HIS HIDEOUS LOOK, AND KNOW THAT HE IT IS WHO MADE THEE FALL from brightness into darkness, from peace and rest to toil and misery. And look, O Adam, at him, who said of himself that he is God! Can God be black? Would God take the form of a woman? Is there any one stronger than God? And can He be overpowered?'*" (Second Book of Adam, Chapter 4, 4:3-4)

### The Serpent of Genesis 3

Taken from Appendix 19

of "*The Companion Bible*"

In Genesis 3 we have neither allegory, myth, legend, nor able, but literal historical facts set forth, and emphasized by the use of certain Figures of speech (see Ap.6).

All the confusion of thought and conflicting exegesis have arise from taking literally what is expressed by Figures, or from taking figuratively what is literal. A figure of speech is never used except for the purpose of calling attention to, emphasizing, and intensifying, the reality of the literal sense, and the truth of the historical facts; so that, while the words employed may not be so strictly true to the letter, they are all the historical events connected with them.

But for the figurative language of verses 14 and 15 no one would have thought of referring the third chapter of Genesis to a snake: no more than he does when reading the third chapter from the end of Revelation (Revelation 20:2). Indeed, the explanation added there, that the "*old serpent*" is the Devil and Satan, would immediately lead one to connect the word "*old*" with the earlier and former mention of the serpent in Genesis 3: and the fact that it was Satan

himself who tempted "*the second man*," "*the last Adam*," would force the conclusion that no other than the personal Satan could have been the tempter of "*the first man, Adam*."

The Hebrew word rendered "*serpent*" in Genesis 3:1 is Nachash (from the root Nachash, to shine), and means a shining one. Hence, in Chaldee it means brass or copper, because of its shining. Hence also, the word Nehushtan, a piece of brass, in 2 Kings 18:4.

In the same way Saraph, in Isaiah 6:2, 6, means a burning one, and, because the serpents mentioned in Numbers 21 were burning, in the poison of their bite, they were called Saraphim, or Seraphs.

But when the Lord said unto Moses, "*Make thee a fiery serpent*" (Numbers 21:8), He said, "*Make thee a Saraph*," and, in obeying this command, we read in Numbers 21:9, "*Moses made a Nachash of brass*." Nachash is thus used as a being interchangeable with Saraph.

Now, if Saraph is used of a serpent because its bite was burning, and is also used of a celestial or spirit being (a burning one), why should not Nachash be used of a serpent because its appearance was shining, and be also used of a celestial or spirit being (a shining one)?

Indeed, a reference to the structure of Genesis 3 (on p. 7) will show that the Cherubim (which are similar celestial or spirit beings) of the verse (Genesis 3:24) require a similar spirit being to correspond with them in the first verse (for the structure of the whole chapter is a great Introversion). The Nachash, or serpent, who beguiled Eve (2 Corinthians 11:3) is spoken of as "*an angel of light*" in v.14. Have we not, in this, a clear intimation that it was not a snake, but a glorious shining being, apparently as angel, to whom Eve paid such great deference, acknowledging him as one who seemed to possess superior knowledge, and who was evidently a being of a superior (not of an inferior) order? Moreover, in the description of Satan as "*the king of Tyre*" it is distinctly implied that the latter being was of a super-natural order when he is called "*a cherub*" (Ezekiel 28:14,16, read from v:11-19). His presence "*in Eden, the garden of 'Elohim'*" (v:13), is also clearly stated, as well as his being "*perfect in his ways from the day he was created till iniquity was found in him*" (v:15), and as being "*lifted up because of his beauty*" (v:17).

These all compel the belief that Satan was the shining one (Nachash) in Genesis 3, "*and especially because the heart was lifted up because of thy beauty, thou hast corrupted thy wisdom by reason of thy brightness: I will cast thee to the ground. I will lay thee before kings, that they may behold thee*" (v:17).

Even supposing that these things were spoken to, and of, an exalted human being in later days (in Ezekiel 28), still "*the king of Tyre*" is not compared to a being who was non-existent; and facts and circumstances which never happened are not introduced into the comparison.

There is more about "*the king of Tyre*" in Ezekiel 28:11-19 that was literally true of "*the prince of Tyre*" (v: 1-10). The words can be understood only of the mightiest and most exalted supernatural being that God ever created; and this for the purpose of showing how great would be his fall. The history must be true to make the prophecy of any weight.

Again, the word rendered "*subtle*" in Genesis 3:1 (see note) means wise, in a good sense as well as in a bad sense. In Ezekiel 28:12 we have the good sense, "*Thou sealest up the sum, full of wisdom*"; and the bad sense in v:17, "*thou hast corrupted thy wisdom*" (referring, of

course, to his fall). So the word rendered “*subtle*” is rendered “*prudent*” in Proverbs 1:4; 8:12; 12:23; 14:8; and in a bad sense in Job 15:5. 1 Samuel 23:22 Psalm 83:3.

The word “*beast*” also, in Genesis 3:1 chay, denotes a living being, and it is as wrong to translate zoa “*beasts*” in Revelation 4, as it is to translate chay “*beast*” in Genesis 3. Both mean living creatures. Satan is thus spoken of as a being “*more wise than any other living creature which Jehovah Elohim had made.*”

Even if the word “*beast*” be retained, it does not say that either a serpent or Satan was a “*beast*” but only that he was “*more wise*” than any other living being. We cannot conceive Eve as holding converse with a snake, but we can understand her being fascinated by one, apparently “*an angel of light*” (i.e. a glorious angel), possessing superior and supernatural knowledge.

When Satan is spoken of as a “*serpent*, ” it is the figure Hypocatastasis (see Ap. 6) or Implication; it no more means a snake than it does when Dan is so called in Genesis 49:17; or an animal when Nero is called a “*lion*” (2 Timothy 4:17), or when Herod is called a “*fox*” (Luke 13:32); or when Judah is called “*a lion’s whelp.*” It is the same figure when “*doctrine*” is called “*leaven*” (Matthew 16:6). It shows that something much more real and truer to truth is intended. If a Figure of speech is thus employed, it is for the purpose of expressing the truth more impressively; and is intended to be a figure of something much more real than the letter of the word.

Other Figures of speech are used in v:14, 15, but only for the same purpose of emphasizing the truth and the reality of what is said.

When it is said in v:15, “*thou shalt bruise His heel,*” it cannot mean His literal heel of flesh and blood, but suffering, more temporary in character. When it is said (v:15), “*He shall crush,*” it means something more than a skull of bone, and brain, and hair. It means that all Satan’s plans and plots, policy and purposes, will one day be finally crushed and ended, never more to mar or to hinder the purposes of God. This will be effected when Satan shall be bruised under our feet (Romans 16:20). This, again, will not be out literal feet, but something much more real.

The bruising of Christ’s heel is the most eloquent and impressive way of foretelling the most solemn events; and to point out that the effort made by Satan to evade his doom, then threatened, would become the very means of insuring its accomplishment; for it was through the death of Christ that he who had the power of death would be destroyed; and all Satan’s power and policy brought to an end, and all his works destroyed (Hebrews 2:14. 1 John 3:8. Revelations 20:1-3, 10). What literal words could portray these literal facts so wonderfully as these expressive Figures of speech?

It is the same with the other Figures used in v:14, “*On thy belly shalt thou go.* ” This Figure means infinitely more than the literal belly of flesh and blood; just as the words “*heel*” and “*head*” do in v:15. It points for the eyes of our mind the picture of Satan’s ultimate humiliation; for prostration was ever the most eloquent sign of subjection. When it is said “*our belly cleaveth unto the ground*” (Psalm 44:25), it denotes such a prolonged prostration and such depth of submission as could never be conveyed or expressed in literal words.

So with the other prophecy, “*Dust shalt thou eat.*” This is not true to the letter, or to fact, but it is all the

more true to truth. It tells of constant, continuous disappointment, failure, and mortification; as when

deceitful ways are spoken of as feeding on deceitful food, which is “*sweet to a man, but afterward his*

*mouth shall be filled with gravel*” (Proverbs 20:17).

This does not literal “*gravel,*” but something far more disagreeable. It means disappointment so great that it would gladly be exchanged for the literal “*gravel.*” So when Christians are rebuked for “*biting and devouring one another*” (Galatians 3:14,15), something more heart breaking is meant than the literal words used in the Figure.

When “*His enemies shall lick the dust*” (Psalm 72:9) they will not do it on their knees with their literal tongues; but they will be so prostrated and so utterly defeated, that no words could literally depict their overthrow and subjugation.

If a serpent was afterward called a nachash, it was because it was more shining than any other creature; and if it became known as “*wise,*” it was not because of its own innate positive knowledge, but of its wisdom in hiding away from all observation; and because of its association with one of the names of Satan (that old serpent) who “*beguiled Eve.*” (2 Corinthians 11:3,14).

It is wonderful how a snake could ever be supposed to speak without the organs of speech, or that Satan should be supposed able to accomplish so great a miracle.

It only shows the power of tradition, which has, from the infancy of each one of us, put before our eyes and written on our minds the picture of a “*snake*” and an “*apple*”: the former based on a wrong interpretation, and the latter being a pure invention, bout which there is not one word said in Holy Scripture.

Never was Satan’s wisdom so craftily used as when he secured universal acceptance of this traditional believe: for it has succeeded in fixing the attention of mankind on the letter and the means, and thus blinding the eyes to the solemn fact that the Fall of man had to do solely with the Word of God, and is centered in the sin of believing Satan’s lie instead of Jehovah’s truth.

The temptation of “*the first man Adam*” began with the question “*Hath God said?*” The temptation of “*the second man, the Lord from heaven*” began with the similar question “*If Thou be the Son of God,*” when the voice of the Father had scarcely died away, which said “*This IS My beloved Son.*”

All turned on the truth of what Jehovah had said.

The Word of God being questioned, led Eve, in her reply, (1) to omit the word “*freely*” (3:2, cp. 2:16); then (2) to add the words “*neither shalt thou touch it*” (3:3, cp. 2:17); and finally (3) to alter a certainty into a contingency by changing “*thou SHALT SURELY die*” (2:17) into “**LEST** ye die” (3:3).

It is not without significance that the first Ministerial words of “*the second man*” were “*It is written,*” three times repeated; and that His last Ministerial words contained a similar threefold reference to the written Word of God (John 17: 8, 14, 17).

The formed temptation succeeded because the Word of God was three times misrepresented; the latter temptation was successfully defeated because the same Word was faithfully repeated.

The history of Genesis 3 is intended to teach us the fact that Satan’s sphere of activities is in the religious sphere, and not the spheres of crime or immorality; that his battlefield is not the sins arising from human depravity, but the unbelief of the human heart. We are not to look for Satan’s activities today in the newspaper press, or the police courts; but in the pulpit, and in professors’ chairs. Wherever the Word of God is called in question, there we see the trail of “*that old serpent, which is the Devil, and Satan.*” This is why anything against the true interests of the Word of God (as being such) finds a ready admission into the newspapers of the world, and is treated as “*general literature.*” This is why anything in favor of its inspiration and Divine origin and its spiritual truth is rigidly excluded as being “*controversial.*”

This is why Satan is quite content that the letter of Scripture should be accepted in Gen:3 as he himself accepted the letter of Ps.91:11. He himself could say “*It is written*” (Matthew 4:6) so long as the letter of that is conveyed by it; and so long as it is misquoted or misapplied.

This is his object in perpetuating the traditions of the “*snake*” and the “*apple*,” because it ministers to the acceptance of his lie, the hiding of God’s truth, the support of traditions, the jeers of the infidel, the opposition of the critics, and stumbling of the weak in faith.

The following terms are all vital to the understanding of What happened in the Garden of Eden. You should carefully study and research each word as it appears in Genesis Chapter Three. Each of these words is loaded with meaning and must be carefully examined under the light of the original Hebrew and historical usage.

1). TREE: Note carefully the usage of this word in Scripture. Note first that three different types of

implications are involved in the usage of this Word in Genesis Chapter Two & Three.

FIRST: The natural, physical tree that grew out of the ground and were to be used for food.

SECOND: The Tree of Life.

THIRD: The Tree of Knowledge of good and evil. If the first type of trees were in the “*natural*” what did second two trees represent? For definite clues to this question you should carefully study the usage of the word Tree in the Bible. Note: Carefully read the usage of the word Tree in each of the following scriptures and you will find the answer to 1)

The meaning of the Tree of Life and the meaning of the Tree of Knowledge of Good and Evil. Psalms 1:3, Psalms 92:12, Proverbs 3:18, Proverbs 11:30, Isaiah 56:3, Hebrews 11:16, Ezekiel Ch. 17, Daniel Ch. 4, Ezekiel Ch. 31, Matthew 3:10; 7:17-19; 12:33, Luke 3:9, Luke 6:43-44, Romans 11:17-24, Revelation 2:7; 22:2-14. You will note that the word TREE is

used to describe people in either singular or plural form. The word tree also carries a racial meaning as in the words of Jesus Christ in above named references to the Gospels. The Tree of Life is identified as Jesus Christ.

What personage was represented by the Tree of Knowledge of Good & Evil? Please be consistent! If Jesus Christ was life who was the author of Death? Satan if you will believe it, was symbolized by the Tree of Knowledge of Good and Evil.

2). EAT. This is a very important word with profound meaning in this particular study. The word Eat has several shades of meaning in the original Hebrew and one of the Hebrew meanings is that the word eat means to lay. See Strong's Exhaustive Concordance to the Bible under #398. Notice that in Genesis 3:3 the woman Eve told the serpent that she was forbidden from touching or eating of the tree.

What was Eve forbidden to touch? What was she forbidden to eat? Now let us carefully notice the usage of the word eat in the following passages of Scripture. Genesis 3:6, Numbers 25:2, Proverbs 30:20. The word eat means to lay (among other uses) and Proverbs 30:20 describes an adulterous woman whose lustful involvement involved illicit sex. What did God mean when He said that Adam and Eve could not eat of the tree of Knowledge of Good and Evil? Remember: The word eat carried different shades of meaning in the original Hebrew. It was one type of eating for the natural trees producing food, it was another type of eating to partake of the Tree of Life and it was still another kind of eating that was involved with the Tree of Knowledge of Good and Evil.

3). FOOD: This is a very interesting word and comes from #3978 Maakal in the original Hebrew. See Strong's Exhaustive Concordance to the Holy Bible under #3978 and #398. The interesting thing about the use of the word food in the original Hebrew is that this word food comes from the same root meaning (#98) as the word Eat. In this sense the usage of the word food in Genesis 3:6 is interwoven with the use of the word eat/which in Genesis 3:6 means to Lay. The food of this tree of knowledge of good and evil was illicit sexual involvement with Lucifer.

4). FRUIT: This is a very important word and it is absolutely imperative to understanding the Genesis Three. First: The word Fruit is Periy #6529 in the original Hebrew from #6509 Parah. A Prim. Root; to bear fruit, (Lit. or fig.) bear, bring forth (fruit), (be, cause to be, make) fruitful, grow or increase. See Strong's Exhaustive Concordance to the Holy Bible. The word fruit conveys the idea of offspring or progeny. Bear fruit, be fruitful involves offspring. Look up the word fruitful or fruit as it pertains to seed or children in the Scriptures. Webster's 1828 Dictionary describes one of the meanings of Fruit as follows: "*Offspring, young, as the Fruit of the Womb, of the Loins, of the Body.*" What type of fruit did the woman partake of in Genesis 3:6? This fruit was the seed of Satan. It was sexual involvement with Satan and resulted in the fruit or offspring, as evidenced in Genesis 3:15.

5). DESIRE: Notice the use of the word desire or desired as used in Genesis 3:6 and Genesis 3:16. What did it mean for the woman to desire the fruit of the tree of knowledge of good and evil? First: The word desire is from #8669 (See Strong's Exhaustive Concordance to the Holy Bible) and means stretching out after; a longing. What did Eve long for in Genesis 3:6? What was the desire for? Random House Dictionary of the English Language defines Desire as "*Sexual appetite or a sexual urge.*" What did Eve desire? Why did God tell Eve that her desire would be to her husband Adam in Genesis 3:16? In Genesis 3:6 Eve's desire was to

have sexual intercourse with Satan. This act is what the serpent, that (old enchanter) beguiled Eve into doing. You cannot evade the sexual connotation of the word desire.

6). WISE: Notice that Genesis 3:6 says that the tree was “*pleasant to the eyes, and a tree to be desired to make one wise*”

How could eating of the fruit of this forbidden tree make one **WISE**? Random House Dictionary of the English Language defines wise as having the power of discerning and judging properly as to what is true or right. Satan had previously tried to deceive Eve into believing that if she would “*eat*” (Genesis 3:5) her eyes would be opened and she would be as a god, knowing good and evil.

The use of this word wise carries far reaching implications. The pagan idea that has permeated all Babylonian Religions is that wisdom came through the power of sexual involvement, hence the worship of sex became everywhere manifested in pagan religions. This was the lie of Satan, the lie that through pro- creation, the act of sex, the woman Eve could become Wise. Hence men began to worship not the “*creator*” but the “*creature*” as described by Paul in Romans Chapter 1.

The wisdom of the serpent was a lie! The lie that pro- creation was God! That wisdom was not in the Almighty Creator Jesus Christ but in the power of pro-creation. This explains why we have the Virgin Birth of Jesus Christ, it was carried out without the boundaries of pro-creation. You now know what the word wise implied in Genesis 3:6.

The belief, the (lie of the serpent Eve) was that one could become wise through the power of “*god*” of pro-creation. The embodiment of prostitution in many of the pagan Babylonian religions was the lie of the serpent that sexual power was to be worshiped as God, hence the worship of sex became saturated in all pagan religions.

The worship of sex was the primary reason for the total degeneration and debasement of the seven nations of Canaan. Where and why did men first use the symbol of phallus as an object of worship?

The phallus, representing an image of the male reproductive organ, was used as a symbol of the generative power in procreation and became an integral power of the religious worship and ritual of ancient festivals or religious celebrations as is found in Dionysus or Bacchus. The lie of the serpent was that wisdom could be discovered in sexual union and from that day forth, all pagan religions have worshiped sex as an object or as God.

7). PLEASANT: The word pleasant is very important in this theological controversy of Genesis Three. The word peasant comes from #8378 Taavah (original Hebrew) and means a longing, by implication, a delight, dainty, desire, greedily, lust (ing) pleasant. See Strong’s Exhaustive Concordance to the Holy Bible. Notice that the tree in Genesis 3:6 was pleasant to the eyes. This word is tied directly to our previous discussion of the word desire and wise. When Eve saw that the tree was pleasant to the eyes ¼it involved the cardinal sins of “*lusting after the flesh*” ¼the “*lust of the eyes*” ¼the “*pride of life*” ¼as described in I John 2:16. You now know what is means when it declares in Genesis 3:6 that the tree could make “*one wise.*”

8). TOUCH: The word touch is used in Genesis 3:3 by the woman Eve. What did Eve mean when she said that she could not touch the tree of knowledge of good and evil? Just touching a tree of any kind will not make one wise or receive the knowledge of good and evil, for trees do not project thoughts or desires into human beings.

Let us look at the original Hebrew and define the word Touch. See #5060 (Nawgah) naga, meaning to lie with a woman. See Strong's Exhaustive Concordance to the Holy Bible. The Hebrew meaning of the word touch has wide and profound implications. It is directly related to the lie of Satan, that pro-creation, would make Eve as a god.

9). NAKED: What does the use of the word naked mean? First: Note the use of his word in Genesis 2:25. Both Adam and Eve were naked and were not ashamed prior to the act of original sin in Genesis Three. What made them ashamed in Genesis 3:8-11?

*"Would God take the form of a woman?"* (Second Book of Adam, Chapter 4, 4:4)

What did Eve and then Adam do that made them ashamed of their nakedness? Why did they hide themselves? What was the sin that they had committed? What did they do to suddenly become ashamed of their naked bodies? Why did they make themselves aprons of fig leaves? What part of their body did the apron cover? Why did they hide or cover this portion of their nakedness? When you examine the word naked in the original Hebrew and its usage in scriptures you will understand why.

The word naked as used in Genesis 2:25 comes from a different word than does the word naked as used in Genesis 3:7-11. Why the difference in the original Hebrew meaning of this word? Here is your answer. In Genesis 2:25 the word naked is from #6174 arown meaning nude, either partially or totally: naked.

There was nothing wrong with the state of nakedness before the original sin of Genesis Chapter three. The word naked as used in Genesis 2:25 from #6174 had not evil or bad implications. Now, how about the use of the word naked in Genesis 3:7-11. It comes from #5903 "eyrom" coming from the root word #6191 meaning aram, which is a prim. Root; prop. To be (or make) bare; but used only in the Derogatory sense<sup>1/4</sup>to be cunning<sup>1/4</sup>deal subtly, the use of the word naked in Genesis 3:7-11 implies something derogatory.

What had Adam and Eve done that make them ashamed of their nakedness? The use of this word naked is directly involved with the lie of the serpent to the woman Eve, that pro-creation, sexual involvement with the serpent would make her as a god.

The attempt to cover the reproductive organs with an apron made from fig leaves indicates the nature of the original sin committed in the Garden of Eden. If they sinned with their eyes by reading or looking at something why did they not make themselves blindfolds? Why did they cover themselves with aprons? Because they were now ashamed.

The Dominion Mandate (Genesis 1:28) was lost. Now let us notice the use of the word naked as it appears in Exodus 32:25. Why were the people naked in Exodus 32:25? What were they doing? See Exodus 32:6. What does the use of the word nakedness mean as used in Leviticus chapters 18 and 20? The nakedness of these two chapters involves sexual union or the act of Pro-Creation. Note the use of the word nakedness in Ezekiel 16:36-37. What was involved in this nakedness?

Please remember that in the case of Adam and Eve you must be concerned with two types of nakedness; First: The act of procreation, sexual union between Eve and the serpent, had brought about loss of the Dominion Mandate (Genesis 1:28) By **ADAM** man. They became ashamed of their physical nakedness, hiding themselves, and covering their reproductive organs with aprons of fig leaves. Second: Before the fall, Adam and Eve dwelt in bodies of light. God made them coats of skin after the act of the original sin.

Pagan Religions of ancient Babylon took this from the Truth of God's Word, and corrupted it into the Clothing of the Gods like they did with the virgin birth and many other Bible Truths, and it did in time become a part of their pagan religious worship ritual. We cannot be sure what type of clothing God made for Adam and Eve. We do know that Genesis 3:21 says that God made them "*coats of skins..*" It is true that Adam and Eve lost their righteousness and became spiritually naked in the sight of God but remember it as their physical nakedness that caused them to hide from God, be ashamed of their nakedness, and cover their reproductive organs with fig leaves.

10). SEED: This word is vital to understanding Genesis chapter three and this one word seed was primary reason for the writing of this study. Since it has been thoroughly discussed elsewhere in this booklet I will not repeat the information here.

Remember that the word seed used about 275 times in the Holy Bible when traced into the Original Hebrew word comes from #2233 "Zera" meaning fruit, plant, sowing time, posterity from #2232 Zara meaning to bear and conceive seed. (Emphasis Ours). See Strong's Exhaustive Concordance to the Holy Bible. The use of this word seed must be carefully traced throughout scripture.

If you do not do business with the word seed as used in Genesis 3:15 you are in deep trouble throughout the remained of the Holy Bible. You cannot evade the truth of this word seed in Genesis 3:15. When this word is used in other portions of Scripture as in Matthew 13:24 it is from the Greek #4690 and means SPERMA<sup>1/4</sup>something sewn, i.e. seed (including the male sperm) by implication, offspring. Seed Strong's Exhaustive Concordance to the Holy Bible.

Christ said that the enemy sowed seed in the field while Adam man slept. (see the Parable of the Tares in Matthew 13). The seed of Genesis 3:15 was the seed sown in the act of pro-creation, first between Lucifer and the woman Eve and then between Eve and the man Adam.

These words are all vital to your understanding of what really happened in the Garden of Eden. Do not allow yourself to be a part of those foolish Virgins in Matthew 25:1-13 who forgot to take oil in their lamps. The knowledge of what happened in the Garden of Eden, the discernment of the **TWO SEEDS OF GENESIS 3:15** is fundamental to the establishment of all understanding of the **BIBLE** and **OF HISTORY**.

Without the oil of the Holy Spirit to give you discernment and understanding you may try to enter into this age without this oil, without the knowledge of the two seed lines, and **WITHOUT THIS KNOWLEDGE**, you will be unable, incapable, of understanding the Holy Bible and the unfolding of History.

May Jesus Christ give you "eyes" to see and "ears" to hear the **TRUTH OF GENESIS 3:15**. This my dear Christian Soldier is the **SEED PLOT OF THE BIBLE AND OF THE**

**UNFOLDING HISTORY OF THIS PLANET FOR THE LAST SIX THOUSAND YEARS.** Of the more than 200 times the word seed is used in scripture look up and read the following scriptures: Psalm 58:3; 69:36; 71:6; 89:4; 89:29; 89:36; 105:6-10 and Psalm 109:13, Especially Isaiah 57:1-5. (Taken from the URL [http://www.childrenofyahweh.com/Other%20Reading/two\\_seeds.htm](http://www.childrenofyahweh.com/Other%20Reading/two_seeds.htm), from a writing by Charles Lee Mange)

Satan's nature is malicious. His efforts in opposing God, His people, and His truth are tireless (Job 1:7; 2:2; Matthew 13:28). He is always opposed to man's best interests (1 Chronicles 21:1; Zechariah 3:1-2). Through his role in introducing sin into the human family (Genesis 3), Satan has gained the power of death-a power which Christ has broken through His crucifixion and resurrection (Hebrews 2:14-15).

Methods. Of the various methods used by Satan in carrying out his evil work, none is more characteristic than **TEMPTATION** (Matthew 4:3; 1 Thessalonians 3:5). Satan leads people into sin by various means. Sometimes he does it by direct suggestion, as in the case of Judas Iscariot (John 13:2,27); sometimes through his agents who disguise themselves as messengers of God (2 Thessalonians 2:9; 1 John 4:1); and sometimes through a person's own weaknesses (1 Corinthians 7:5). He tempted Christ directly, trying to lead Him into compromise by promising Him worldly authority and power (Luke 4:5-8).

Along with his work of tempting mankind, Satan also delights in deception (1 Timothy 3:6-7; 2 Timothy 2:26). His lying nature stands in bold contrast to the truth for which Christ stands (John 8:32,44). The great falsehood which he uses so frequently is that good can be attained by doing wrong. This lie is apparent in practically all his temptations (Genesis 3:4-5). As the great deceiver, Satan is an expert at falsifying truth (2 Corinthians 11:13-15).

Satan's methods are designed ultimately to silence the gospel. He seeks to stop the spread of God's Word (Matthew 13:19; 1 Thessalonians 2:17-18). When the gospel is preached, Satan tries to blind people's understanding so they cannot grasp the meaning of the message (2 Corinthians 4:3-4; 2 Thessalonians 2:9-10). At times he opposes the work of God by violent means (John 13:2,27; 1 Peter 5:8; Revelation 12:13-17). He brings disorder into the physical world by afflicting human beings (Job 1-2; 2 Corinthians 12:7; Hebrews 2:14). Sometimes God allows him to afflict His people for purposes of correction (1 Timothy 1:20).

Defeat. Satan is destined to fail in his continuing rebellion against God. His final defeat is predicted in the New Testament (Luke 10:18; John 12:31; Revelation 12:9; 20:10). The death of Christ on the cross is the basis for Satan's final defeat (Hebrews 2:14-15; 1 Peter 3:18,22). This event was the grand climax to a sinless life during which Jesus triumphed over the enemy repeatedly (Matthew 4:1-11; Luke 4:1-13). The final victory will come when Jesus returns and Satan is cast into the lake of fire (Revelation 20).

Strength for a Christian's victory over sin has also been provided through the death of Christ. We have assurance that "*the God of peace will crush Satan under your feet*" (Romans 16:20). But such personal victory depends on our will to offer resistance to Satan's temptations (Ephesians 4:25-27; 1 Peter 5:8-9). To help Christians win this battle against Satan, God has provided the power of Christ's blood (Revelation 12:11), the continuing prayer of Christ in heaven for believers (Hebrews 7:25), the leading of the Holy Spirit (Galatians 5:16), and various weapons for spiritual warfare (Ephesians 6:13-18).

**Reality. SOME PEOPLE HAVE TROUBLE ADMITTING THE EXISTENCE OF SUCH AN ENEMY AS SATAN. BUT HIS PRESENCE AND ACTIVITY ARE NECESSARY TO EXPLAIN THE PROBLEMS OF EVIL AND SUFFERING. THE BIBLE MAKES IT CLEAR THAT SATAN EXISTS AND THAT HIS MAIN WORK IS TO OPPOSE THE RULE OF GOD IN THE AFFAIRS OF MAN.**

Many wonder why God would allow Satan, this great embodiment of evil, to exist in His creation. No completely satisfying answer to this question has been found. Perhaps He allows it to show that evil and wrongdoing do not provide the key to the ultimate meaning of life which man so desperately desires. 72(from Nelson's Illustrated Bible Dictionary, Copyright (c)1986, Thomas Nelson Publishers)

Satan is called many things in the scriptures:

- 1). Called Abaddon (Hebrew: Destroyer); 2). The accuser of our brethren; 3). The adversary; 4) The angel of the bottomless pit; 5). Apollyon (Greek: Destroyer); 6). Beelzebub; 7). Belial; 8). The Devil; 9). Our common enemy; 10). The father of all lies; 11). Great red dragon; 13). The liar; 14. Lying spirit; 15). That old serpent; 16). The power of darkness; 17). The prince; 18). Of this world; Of demons; 19). Of the power of the air; 20). Ruler of the darkness of this world; 21). The serpent; 22). The Tempter; 23). The god of this world; 24). Unclean spirit; The wicked one. 24). Beelzebub; 25). Viper; 26). Vipers; 27). Baal.

The word "*Satan*" is used 55 times in the King James Version. (1 Chronicles 21:1; 6-9; 2:1-4; 6-7; Psalm 109:6; Zechariah 3:1-2 (Used twice in these verses); Matthew 4:10; 12:26; 16:23; Mark 1:13; 3:23 (Used twice in this verse); 4:15; 8:33; Luke 10:18; 11:18; 13:16; 22:3; 22:32; John 13:27; Acts 5:3; 26:18; 1 Corinthians 5:5; 7:5; 2 Corinthians 2:11; 11:14; 12:7; 1 Thessalonians 2:18; 2 Thessalonians; 2:9; 1 Timothy 1:20; 5:15; Revelation 2:9; 2:13; 2:24; 3:9; 12:9; 20:2; 20:7)

In all of the Old Testament verses they refer to Strong's Number 7854:

Satan: #7854 satan (saw-tawn'); from OT:7853; an opponent; especially (with the article prefixed) Satan, the arch-enemy of good: KJV - adversary, Satan, withstand.(Biblesoft's New Exhaustive Strong's Numbers and Concordance with Expanded Greek-Hebrew Dictionary. Copyright (c) 1994, Biblesoft and International Bible Translators, Inc.)

In all of the New Testament verses they refer to Strong's Number 4567:

Satan: #4567 Satanas (sat-an-as'); of Aramaic origin corresponding to NT: 4566 (with the definite affix); the accuser, i.e. the devil: KJV - Satan. (Biblesoft's New Exhaustive Strong's Numbers and Concordance with Expanded Greek-Hebrew Dictionary. Copyright (c) 1994, Biblesoft and International Bible Translators, Inc.)

In the New International Version it is used 53 times; in the New King James Version it is used 54 times; in the New American Standard it is used 57 times; in the Living Bible it is used 86 times; in the Revised Standard Version it is used 53 times; in the Revised Standard it is used 53 times; in the American Standard it is used 53 times.

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The word “*lord*” and “*Lord*” is used some 5000 times in the King James Version; and that word has many meanings.

Strong’s #113 ‘adown (aw-done’); or (shortened) ‘adon (aw-done’); from an unused root (meaning to rule); sovereign, i.e. controller (human or divine): KJV - lord, master, owner. Compare also names beginning with “*Adoni-*.”

Strong’s #136 ‘Adonay (ad-o-noy’); am emphatic form of OT:113; the Lord (used as a proper name of God only): KJV - (my) Lord.

Strong’s #1168 Ba`al (bah'-al); the same as OT:1167; Baal, a Phoenician deity: -Baal, (plural) Baalim.

Strong’s #1376 gebiyr (gheb-eer’); from OT:1396; a master: KJV - lord.

Strong’s #1696 dabar (daw-bar’); a primitive root; perhaps properly, to arrange; but used figuratively (of words), to speak; rarely (in a destructive sense) to subdue: KJV - answer, appoint, bid, command, commune, declare, destroy, give, name, promise, pronounce, rehearse, say, speak, be spokesman, subdue, talk, teach, tell, think, use [entreaties], utter, X well, X work.

Strong’s #3050 Yahh (yaw); contraction for OT:3068, and meaning the same; Jah, the sacred name: KJV - Jah, the Lord, most vehement. Compare names in “-iah,” “-jah.”

Strong’s #3068 Yehovah (yeh-ho-vaw’); from OT:1961; (the) self-Existent or Eternal; Jehovah, Jewish national name of God: KJV - Jehovah, the Lord. Compare OT:3050, OT:3069.

Strong’s #3069 Yehovih (yeh-ho-vee’); a variation of OT:3068 [used after OT:136, and pronounced by Jews as OT:430, in order to prevent the repetition of the same sound, since they elsewhere pronounce OT:3068 as OT:136]: KJV - God.

Strong’s #7991 shaliysh (shaw-leesh’); or shalosh (1 Chronicles 11:11; 12:18) (shawloshe’); or shalosh (2 Sam 23:13) (shaw-loshe’); from OT:7969; a triple, i.e. (as a musical instrument) a triangle (or perhaps rather three-stringed lute); also (as an indefinite, great quantity) a three-fold measure (perhaps a treble ephah); also (as an officer) a general of the third rank (upward, i.e. the highest): KJV - captain, instrument of music, (great) lord, (great) measure, prince, three [from the margin]. (Biblesoft’s New Exhaustive Strong’s Numbers and Concordance with Expanded Greek-Hebrew Dictionary. Copyright (c) 1994, Biblesoft and International Bible Translators, Inc.)

In the Strong’s numbers #113; #1376; #1696; #3069; and #7991 do not, in any way, relate to Almighty God.

In Strong’s numbers #136; #3050; #3068; #3090; #3050; #7991 could be interpreted to mean Almighty God by various names

In Strong’s number #1168 it means Ba’al, not Yahweh or Yeashua.

But in none of these is Adam even remotely mentioned. Therefore in Genesis 4:1 can there be any chance in interpreting that she got Cain from Adam. That is simply not there, and any one who interprets it that the child Cain was Adam's is simply wrong.

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The word “*devil*” is used 61 times in the New Testament, but none in the Old: Matthew 4:1; 4:8; 4:11 (Strong’s #1228); 9:32 (Strong’s #1139); 9:32 (Strong’s #1140) devil is used two times in this verse); 11:18 (#1140); 12:22 (#1139); 13:39 (#1228); 15:22 (#1139); 17:18 (#1140); 25:41 (#1228); Mark 5:15-16; 5:18 (#1139); 7:26, 7:29-30 (#1140); Luke 4:2-3; 4:5-6; 4:13 (#1228); 4:33; 4:35; 7:44 (#1140); 8:12 (1228); 8:29 (#1142); 9:42; 11:14 (Used twice) (#1140); John 7:70 (1228); 7:20 (#1140); 8:44 (1228); 8:48-49; 8:52; 10:20 (#1140); 10:21 (#1139, #1140 Used twice in this verse, and used differently); Acts 10:38; 13:10 (#1228); Ephesians 4:27; 6:11 (#1228); 1 Timothy 3:6-7 (#1228); 2 Timothy 2:26 (#1228); Hebrews 2:14 (#1228); James 4:7 (#1228), 1 Peter 5:8 (#1228); 1 John 3:8 (1228 used twice in this verse); 1 John 3:10 (#1228); Jude 9 (#1228); Revelation 2:10; 12:9; 12:12; 20:2; 20:10 (#1228)

Strong’s #1139 *daimonizomai* (dahee-mon-id’-zom- ahee); middle voice from NT: 1142; to be exercised by a daemon: KJV - have a (be vexed with, be possessed with) devil (-s). (Biblesoft’s New Exhaustive Strong’s Numbers and Concordance with Expanded Greek-Hebrew Dictionary. Copyright (c) 1994, Biblesoft and International Bible Translators, Inc.)

Strong’s #1140 *daimonion* (dahee-mon’-ee-on); neuter of a derivative of NT: 1142; aemonic being; by extension a deity: KJV - devil, god. (Biblesoft’s New Exhaustive Strong’s Numbers and Concordance with Expanded Greek-Hebrew Dictionary. Copyright (c) 1994, Biblesoft and International Bible Translators, Inc.)

Strong’s #1142 *daimon* (dah’-ee-mown); from *daio* (to distribute fortunes); a daemon or supernatural spirit (of a bad nature): KJV - devil. (Biblesoft’s New Exhaustive Strong’s Numbers and Concordance with Expanded Greek-Hebrew Dictionary. Copyright (c) 1994, Biblesoft and International Bible Translators, Inc.)

Strong’s #1228 *diabolos* (dee-ab’-ol-os); from NT: 1225; a traducer; specially, Satan [compare OT:7854]: KJV - false accuser, devil, slanderer. (Biblesoft’s New Exhaustive Strong’s Numbers and Concordance with Expanded Greek-Hebrew Dictionary. Copyright (c) 1994, Biblesoft and International Bible Translators, Inc.)

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The word “*devils*” is used 55 times in the Scriptures; four times in the Old Testament and 51 times in the New Testament: Leviticus 17:7 (8163); Deuteronomy 32:17 (7700); 2 Chronicles 11:15 (8163); Psalm 106:37 (7700); Matthew 4:24 (1139); 7:22 (1140); 8:16; 8:28 (1139); 8:31 (1142); 8:33 (1139); 9:34 (1140); 10:8; 12:24; 12:27-28 (1140); Mark 1:32 (1139); 1:34; 1:39; 3:15; 3:22 (1140); 5:12 (1142); 6:13; 9:38; 16:9; 16:17; Luke 4:41; 8:2; 8:27; 8:30; 8:33; 8:35 (1140); 8:36 (1139); 8:38; 9:1; 9:49; 10:17; 11:15; 11:18-19; 11:20; 13:32; 1 Corinthians 10:20-21; 1 Timothy 4:1; James 2:19; Revelation 9:20 (1140); 16:14; 18:2 (1142).

Strong's #7700 shed (shade); from OT:7736; a doemon (as malignant): KJV - devil.  
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Greek-Hebrew Dictionary. Copyright (c) 1994, Biblesoft and International Bible Translators,  
Inc.)

Strong's #8163 sa` iyr (saw-eer'); or sa` ir (saw-eer'); from OT:8175; shaggy; as noun, a  
he-goat; by analogy, a faun: KJV - devil, goat, hairy, kid, rough, satyr. (Biblesoft's New  
Exhaustive Strong's Numbers and Concordance with Expanded Greek-Hebrew Dictionary.  
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Strong's #1139 daimonizomai (dahee-mon-id'-zom- ahee); middle voice from NT: 1142; to  
be exercised by a daemon: KJV - have a (be vexed with, be possessed with) devil (-s).  
(Biblesoft's New Exhaustive Strong's Numbers and Concordance with Expanded  
Greek-Hebrew Dictionary. Copyright (c) 1994, Biblesoft and International Bible Translators,  
Inc.)

Strong's #1140 daimonion (dahee-mon'-ee-on); neuter of a derivative of NT: 1142; a  
daemonic being; by extension a deity: KJV - devil, god. (Biblesoft's New Exhaustive  
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Strong's #1142 daimon (dah'-ee-mown); from daio (to distribute fortunes); a daemon or  
supernatural spirit (of a bad nature): KJV - devil. (Biblesoft's New Exhaustive Strong's  
Numbers and Concordance with Expanded Greek-Hebrew Dictionary. Copyright (c) 1994,  
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The term "*Prince of the Air*" is used 9 times in the New Testament: John 12:31 (Used twice,  
differently 2889 & 758); John 14:30 (Also used twice, differently 2889 & 758); 16:11 (Also  
used twice differently 2889 & 758)

Strong's #758 archon (ar'-khone); present participle of NT: 757; a first (in rank or power):  
KJV - chief (ruler), magistrate, prince, ruler. (Biblesoft's New Exhaustive Strong's Numbers  
and Concordance with Expanded Greek-Hebrew Dictionary. Copyright (c) 1994, Biblesoft  
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Strong's #2889 kosmos (kos'-mos); probably from the base of NT: 2865; orderly  
arrangement, i.e. decoration; by implication, the world (in a wide or narrow sense, including  
its inhabitants, literally or figuratively [morally]): KJV - adorning, world. (Biblesoft's New  
Exhaustive Strong's Numbers and Concordance with Expanded Greek-Hebrew Dictionary.  
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The term "*children of disobedience*" is used 3 times in the New Testament: Ephesians 2:2;  
5:6; Colossians 3:6 (#5207)

Strong's #5207 huios (hwee-os'); apparently a primary word; a "son" (sometimes of  
animals), used very widely of immediate, remote or figuratively, kinship: KJV - child, foal,

son. (Biblesoft's New Exhaustive Strong's Numbers and Concordance with Expanded Greek-Hebrew Dictionary. Copyright (c) 1994, Biblesoft and International Bible Translators, Inc.)

Evil Spirits is used 4 times in the New Testament: (Luke 7:21; 8:2; 19:12-13.

Evil Spirits #4190 poneros (pon-ay-ros'); from a derivative of NT: 4192; hurtful, i.e. evil (properly, in effect or influence, and thus differing from NT: 2556, which refers rather to essential character, as well as from NT: 4550, which indicates degeneracy from original virtue); figuratively, calamitous; also (passively) ill, i.e. diseased; but especially (morally) culpable, i.e. derelict, vicious, facinorous; neuter (singular) mischief, malice, or (plural) guilt; masculine (singular) the devil, or (plural) sinners: KJV - bad, evil, grievous, harm, lewd, malicious, wicked (-ness). See also NT: 4191. (Biblesoft's New Exhaustive Strong's Numbers and Concordance with Expanded Greek-Hebrew Dictionary. Copyright (c) 1994, Biblesoft and International Bible Translators, Inc.)

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The “bottomless pit” is spoken of 7 times in the New Testament and Satan is called an angel of light and is referred to in the following Scriptures: Revelation 9:1-2; 9:11; 11:7; 17:8; 20:1; 20:3 (12).

Strong's #12 abussos (ab'-us-sos); from NT: 1 (as a negative particle) and a variation of NT: 1037; depthless, i.e. (specially) (infernal) “abyss”: KJV - deep, (bottomless) pit. (Biblesoft's New Exhaustive Strong's Numbers and Concordance with Expanded Greek-Hebrew Dictionary. Copyright (c) 1994, Biblesoft and International Bible Translators, Inc.)

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Lucifer is used one time in the Old Testament and none in the New: Isaiah 14:12.

Strong's #1966 heylel (hay-lale'); from OT: 1984 (in the sense of brightness); the morning-star: KJV - lucifer (the king of Babylon). (Biblesoft's New Exhaustive Strong's Numbers and Concordance with Expanded Greek-Hebrew Dictionary. Copyright (c) 1994, Biblesoft and International Bible Translators, Inc.)

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Belial is used in the Scriptures 17 times. 16 times in the Old Testament and one time in the New Testament: Deuteronomy 13:13; Judges 20:13; 1 Samuel 1:16; 2:12; 10:27; 25:17; 25:25; 30:22; 2 Samuel 16:7; 20:1; 23:6; 1 Kings 21:10; 21:13; 2 Chronicles 13:7 (1100); 2 Corinthians 6:15 (955).

Strong's #1100 beliya` al (bel-e-yah'-al); from OT:1097 and OT:3276; without profit, worthlessness; by extension, destruction, wickedness (often in connection with OT:376, OT:802, OT:1121, etc.): KJV - Belial, evil, naughty, ungodly (men), wicked. (Biblesoft's New Exhaustive Strong's Numbers and Concordance with Expanded Greek-Hebrew Dictionary. Copyright (c) 1994, Biblesoft and International Bible Translators, Inc.)

Strong's #955 Beliar (bel-ee'-ar) or Belial (bel-ee'-al); of Hebrew origin [OT: 1100]; worthlessness; Belial, as an epithet of Satan: KJV - Belial (Beliar). (Biblesoft's New Exhaustive Strong's Numbers and Concordance with Expanded Greek-Hebrew Dictionary. Copyright (c) 1994, Biblesoft and International Bible Translators, Inc.)

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The word "*Kenite*" is used 6 times in the Old Testament and none in the New: Numbers 24:22; Judges 1:16; 4:11; 5:24 (7014).

Strong's #7014 Qayin (kah'-yin); the same as OT: 7013 (with a play upon the affinity to OT: 7069); Kajin, the name of the first child, also of a place in Palestine, and of an Oriental tribe: KJV - Cain, Kenite (-s). (Biblesoft's New Exhaustive Strong's Numbers and Concordance with Expanded Greek-Hebrew Dictionary. Copyright (c) 1994, Biblesoft and International Bible Translators, Inc.)

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The word "*Kenites*" is mentioned 8 times in the Old Testament: Genesis 15:19; Numbers 24:21 (7017); Judges 4:11 (7014); 1 Samuel 15:16; 27:10; 30:29; 1 Chronicles 2:15 (7017).

Strong's #7014 Qayin (kah'-yin); the same as OT: 7013 (with a play upon the affinity to OT: 7069); Kajin, the name of the first child, also of a place in Palestine, and of an Oriental tribe: KJV - Cain, Kenite (-s). (Biblesoft's New Exhaustive Strong's Numbers and Concordance with Expanded Greek-Hebrew Dictionary. Copyright (c) 1994, Biblesoft and International Bible Translators, Inc.)

Strong's #7017 Qeyniy (kay-nee'); or Qiyniy (1 Chronicles 2:55) (kee-nee'); patronymic from OT: 7014; a Kenite or member of the tribe of Kajin: KJV - Kenite. (Biblesoft's New Exhaustive Strong's Numbers and Concordance with Expanded Greek-Hebrew Dictionary. Copyright (c) 1994, Biblesoft and International Bible Translators, Inc.)

The words "*unclean spirits*" is used 10 times in the New Testament but none in the Old: Matthew 10:1; Mark 1:27; 5:13; 6:7; Luke 4:36; 6:18; Acts 5:16; 8:7; Revelation 16:13 (169)

Strong's #169 akathartos (ak-ath'-ar-tos); from NT:1 (as a negative particle) and a presumed derivative of NT: 2508 (meaning cleansed); impure (ceremonially, morally [lewd] or specially, [demonic]): KJV - foul, unclean. (Biblesoft's New Exhaustive Strong's Numbers and Concordance with Expanded Greek-Hebrew Dictionary. Copyright (c) 1994, Biblesoft and International Bible Translators, Inc.)

The word "*unclean spirits*" is used 11 times; 1 time in the Old Testament and 10 times in the New Testament: Zechariah 13:2 (2932); Matthew 12:43; Mark 1:23; 1:26; 3:30; 5:2; 5:8; 7:25; Luke 8:29; 9:42; 11:24 (169)

Strong's #2932 tum'ah (toom-aw'); from OT:2930; religious impurity: KJV - filthiness, unclean (-ness). (Biblesoft's New Exhaustive Strong's Numbers and Concordance with Expanded Greek-Hebrew Dictionary. Copyright (c) 1994, Biblesoft and International Bible Translators, Inc.)

Strong's #2932 akathartos (ak-ath'-ar-tos); from NT: 1 (as a negative particle) and a presumed derivative of NT: 2508 (meaning cleansed); impure (ceremonially, morally [lewd] or specially, [demonic]): KJV - foul, unclean. (Biblesoft's New Exhaustive Strong's Numbers and Concordance with Expanded Greek-Hebrew Dictionary. Copyright (c) 1994, Biblesoft and International Bible Translators, Inc.)

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The word Abaddon is used one time in the New Testament and none in the Old: Revelation 9:11.

Strong's #3 Abaddon (ab-ad-dohn'); of Hebrew origin [OT: 11]; a destroying angel: KJV - Abaddon (Biblesoft's New Exhaustive Strong's Numbers and Concordance with Expanded Greek-Hebrew Dictionary. Copyright (c) 1994, Biblesoft and International Bible Translators, Inc.)

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The words "*great red dragon*" is used one time in the New Testament Revelation 12:3 (3173)

Strong's #3173 megas (meg'-as); [including the prolonged forms, feminine megale, plural megaloi, etc.; compare also NT: 3176, NT: 3187]; big (literally or figuratively, in a very wide application): KJV - (+fear) exceedingly, great (-est), high, large, loud, mighty, + (be) sore (afraid), strong, X to years (Biblesoft's New Exhaustive Strong's Numbers and Concordance with Expanded Greek-Hebrew Dictionary. Copyright (c) 1994, Biblesoft and International Bible Translators, Inc.)

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The words "*lying spirit*" is used 4 times in the Old Testament (8267).

Strong's #8267 sheqer (sheh'-ker); from OT:8266; an untruth; by implication, a sham (often adverbial): KJV - without a cause, deceit (-ful), false (-hood, -ly), feignedly, liar, + lie, lying, vain (thing), wrongfully. (Biblesoft's New Exhaustive Strong's Numbers and Concordance with Expanded Greek-Hebrew Dictionary. Copyright (c) 1994, Biblesoft and International Bible Translators, Inc.)

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The words "*that old serpent*" is used 2 times in the New Testament: Revelation 12:9; 20:2 (3588)

Strong's #3588 ho (ho); including the feminine he (hay); and the neuter to (to); in all their inflections; the def. article; the (sometimes to be supplied, at others omitted, in English idiom): KJV - the, this, that, one, he, she, it, etc. (below is the next lexical entry in Strong's Greek Dictionary, in alphabetical order. No Strong's Number was originally given to it.)

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The words “*the power of darkness*” is used 2 times in the New Testament: Luke 22:53; Colossians 1:13 (3588)

#3588 ho (ho); including the feminine he (hay); and the neuter to (to); in all their inflections; the def. article; the (sometimes to be supplied, at others omitted, in English idiom): KJV - the, this, that, one, he, she, it, etc.(below is the next lexical entry in Strong’s Greek Dictionary, in alphabetical order. No Strong’s Number was originally given to it.) ho.

See NT: 3739. (Biblesoft’s New Exhaustive Strong’s Numbers and Concordance with Expanded Greek-Hebrew Dictionary. Copyright (c) 1994, Biblesoft and International Bible Translators, Inc.)

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The words “*The Serpent*” is used 12 times; 8 times in the Old Testament and 4 times in the New Testament: Genesis 3:1-2; 3:13-14; Numbers 21:9; Ecclesiastes 10:11; Amos 9:3 (5175) John 3:14; 2 Corinthians 11:3; Revelation 12:14-15 (3588).

Strong’s #5175 nachash (naw-khawsh’); from OT: 5172; a snake (from its hiss): KJV - serpent. (Biblesoft’s New Exhaustive Strong’s Numbers and Concordance with Expanded Greek-Hebrew Dictionary. Copyright (c) 1994, Biblesoft and International Bible Translators, Inc.)

Strong’s #3588 ho (ho); including the feminine he (hay); and the neuter to (to); in all their inflections; the def. article; the (sometimes to be supplied, at others omitted, in English idiom): KJV - the, this, that, one, he, she, it, etc. (below is the next lexical entry in Strong’s Greek Dictionary, in alphabetical order. No Strong’s Number was originally given to it.) ho. See NT: 3739. (Biblesoft’s New Exhaustive Strong’s Numbers and Concordance with Expanded Greek-Hebrew Dictionary. Copyright (c) 1994, Biblesoft and International Bible Translators, Inc.)

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The words “*the tempter*” is used 2 times in the New Testament: (Matthew 4:3; 1 Thessalonians 3:5 (3588)

Strong’s #3588 ho (ho); including the feminine he (hay); and the neuter to (to); in all their inflections; the def. article; the (sometimes to be supplied, at others omitted, in English idiom): KJV - the, this, that, one, he, she, it, etc. (below is the next lexical entry in Strong’s Greek Dictionary, in alphabetical order. No Strong’s Number was originally given to it.) ho. See NT: 3739. (Biblesoft’s New Exhaustive Strong’s Numbers and Concordance with Expanded Greek-Hebrew Dictionary. Copyright (c) 1994, Biblesoft and International Bible Translators, Inc.)

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The words “*the god of this world*” is used 1 time in the New Testament: 2 Corinthians 4:4 (3588).

Strong's #3588 ho (ho); including the feminine he (hay); and the neuter to (to); in all their inflections; the def. article; the (sometimes to be supplied, at others omitted, in English idiom): KJV - the, this, that, one, he, she, it, etc.. (below is the next lexical entry in Strong's Greek Dictionary, in alphabetical order. No Strong's Number was originally given to it.) ho. See NT: 3739. (Biblesoft's New Exhaustive Strong's Numbers and Concordance with Expanded Greek-Hebrew Dictionary. Copyright (c) 1994, Biblesoft and International Bible Translators, Inc.)

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The words "*the wicked one*" is used 4 times in the New Testament: Matthew 13:19; 13:38; 1 John 2:13-14 (3588)

Strong's #3588 ho (ho); including the feminine he (hay); and the neuter to (to); in all their inflections; the def. article; the (sometimes to be supplied, at others omitted, in English idiom): KJV - the, this, that, one, he, she, it, etc. (below is the next lexical entry in Strong's Greek Dictionary, in alphabetical order. No Strong's Number was originally given to it.) ho. See NT: 3739. (Biblesoft's New Exhaustive Strong's Numbers and Concordance with Expanded Greek-Hebrew Dictionary. Copyright (c) 1994, Biblesoft and International Bible Translators, Inc.)

*"But you endure not patiently, nor fulfill the Commandments of the Lord; but you transgress and slander His greatness; and malicious are the words in your polluted mouths against His Majesty. Ye withered in heart, no peace shall be to you! Therefore your days shall you curse, and the years of your lives shall perish; perpetual hatred shall be multiplied, and you shall not obtain mercy. In those days shall you resign your peace with the eternal maledictions of all the righteous, and sinners will perpetually curse you. Shall curse you with the unGodly. The Elect shall possess Light, Joy, and Peace; and they shall inherit the Earth (Matthew 5:5; Psalm 1:1-6). But you, ye unholy, shall be accursed."*

(Book of Enoch 6:4-10); *"Again Moses maketh a type of Jesus, how that He must suffer, and that He Himself whom they shall think to have destroyed shall make alive in an emblem when Israel was falling. For the Lord caused all manner of serpents to bite them, and they died (forasmuch as the transgression was wrought in Eve through the serpent), that He might convince them that by reason of their transgression they should be delivered over to the affliction of death."* (Barnabas 12:5)

The words "*The accuser of our brethren*" is only used one time and that is in Revelation 12:10 (3588).

Strong's 3588 ho (ho); including the feminine he (hay); and the neuter to (to); in all their inflections; the def. article; the (sometimes to be supplied, at others omitted, in English idiom): KJV - the, this, that, one, he, she, it, etc..

(below is the next lexical entry in Strong's Greek Dictionary, in alphabetical order. No Strong's Number was originally given to it.) ho. See NT: 3739. (Biblesoft's New Exhaustive Strong's Numbers and Concordance with Expanded Greek-Hebrew Dictionary. Copyright (c) 1994, Biblesoft and International Bible Translators, Inc.)

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The words “*the adversary*” is used 6 times 4 times in the Old Testament and two times in the New Testament: Esther 7:6; Psalm 74:10; Lamentations 1:10 (6862); 4:12; Matthew 5:25; 1 Timothy 5:14 (3588)

Strong’s #6862 tsar (tsar); or tsar (tsawr); from OT: 6887; narrow; (as a noun) a tight place (usually figuratively, i.e. trouble); also a pebble (as in OT: 6864); (transitive) an opponent (as crowding): KJV - adversary, afflicted (-tion), anguish, close, distress, enemy, flint, foe, narrow, small, sorrow, strait, tribulation, trouble. (Biblesoft’s New Exhaustive Strong’s Numbers and Concordance with Expanded Greek-Hebrew Dictionary. Copyright (c) 1994, Biblesoft and International Bible Translators, Inc.)

Strong’s #3588 ho (ho); including the feminine he (hay); and the neuter to (to); in all their inflections; the def. article; the (sometimes to be supplied, at others omitted, in English idiom): KJV - the, this, that, one, he, she, it, etc.. (below is the next lexical entry in Strong’s Greek Dictionary, in alphabetical order. No Strong’s Number was originally given to it.) ho. See NT: 3739. (Biblesoft’s New Exhaustive Strong’s Numbers and Concordance with Expanded Greek-Hebrew Dictionary. Copyright (c) 1994, Biblesoft and International Bible Translators, Inc.)

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The words “*angel of the bottomless pit*” is used 1 time in the New Testament: Revelation 9:11 (32).

Strong’s #32 aggelos (ang’-el-os); from aggello [probably derived from NT: 71; compare NT: 34] (to bring tidings); a messenger; especially an “*angel*”; by implication, a pastor: KJV - angel, messenger. (Biblesoft’s New Exhaustive Strong’s Numbers and Concordance with Expanded Greek-Hebrew Dictionary. Copyright (c) 1994, Biblesoft and International Bible Translators, Inc.)

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The word “*apollyon*” is used one time in the New Testament Revelation 9:11 (623).

Strong’s #623 Apollyon (ap-ol-loo’-ohn); active participle of NT: 622; a destroyer (i.e. Satan): KJV - Apollyon. (Biblesoft’s New Exhaustive Strong’s Numbers and Concordance with Expanded Greek-Hebrew Dictionary. Copyright (c) 1994, Biblesoft and International Bible Translators, Inc.)

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The word “*Beelzebub*” is used 7 times in the New Testament: Matthew 10:25; 12:24; 12:27; Mark 3:22; Luke 11:15; 11:18-19 (954).

Strong’s #954 Beelzeboul (beh-el-zeb-ool’); of Aramaic origin [by parody on NT:1176]; dung-god; Beelzebub, a name of Satan: KJV - Beelzebub. (Biblesoft’s New Exhaustive Strong’s Numbers and Concordance with Expanded Greek-Hebrew Dictionary. Copyright (c) 1994, Biblesoft and International Bible Translators, Inc.)

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The word “*viper*” is used 3 times in the Old Testament and One time in the New Testament: Isaiah 30:6; 59:5 (660); Acts 28:3 (2191).

Strong’s #660 ‘eph`eh (ef-eh’); from OT:659 (in the sense of hissing); an asp or other venomous serpent: KJV - viper. (Biblesoft's New Exhaustive Strong's Numbers and Concordance with Expanded Greek- Hebrew Dictionary. Copyright (c) 1994, Biblesoft and International Bible Translators, Inc.)

Strong’s #2191 echidna (ekh'-id-nah); of uncertain origin; an adder or other poisonous snake (literally or figuratively): KJV - viper. (Biblesoft's New Exhaustive Strong's Numbers and Concordance with Expanded Greek-Hebrew Dictionary. Copyright (c) 1994, Biblesoft and International Bible Translators, Inc.)

The word “*vipers*” is used 4 times in the New Testament: Matthew 3:8; 12:34; 23:33; Luke 3:7 (2191).

Strong’s #2191 echidna (ekh'-id-nah); of uncertain origin; an adder or other poisonous snake (literally or figuratively): KJV - viper. (Biblesoft's New Exhaustive Strong's Numbers and Concordance with Expanded Greek-Hebrew Dictionary. Copyright (c) 1994, Biblesoft and International Bible Translators, Inc.)

The Devil (accuser)-the main title for the fallen angelic being who is the supreme enemy of God and man. Satan is his name, and devil is what he is-the accuser or deceiver. The title “*devil*” appears 35 times in the NKJV. In every case it is preceded by the article “*the*,” indicating a title rather than a name. The term comes from a Greek word that means “*a false witness*” or “*malicious accuser*. ”

Several descriptive phrases applied to the devil in the New Testament point out the nature of his wicked personality and the extent of his evil deeds.

The Wicked or Evil One (Matt 6:13; 13:19,38; 1 John 2:13). This phrase depicts the devil’s fundamental nature. He is in direct opposition to everything God is or all he wishes to do. He is the source of all evil and wickedness. While the KJV reads, “*Deliver us from evil,*” the NKJV more accurately reads, “*Deliver us from the evil one.*”

Humanity needs this deliverance, for the devil “*walks about like a roaring lion, seeking whom he may devour*” (1 Peter 5:8).

Enemy (Matthew 13:25,28,39). The devil is man’s worst enemy. This is one enemy Jesus does not want us to love. He is an enemy of Christ, the church, and the gospel; and he is tireless in his efforts to uproot good and sow evil.

Murderer (John 8:44). “*He was a murderer from the beginning*” are strong words from the lips of Jesus. The devil killed Abel and the prophets, and he wanted to kill Jesus before His time (John 8:40).

Deceiver (Revelation 20:10). Starting with Eve, the devil has attempted to deceive every living soul. Evil men operating under the power of the evil one will continue to deceive (2 Tim 3:13).

Beelzebub, Prince of Demons (Matthew 9:34; 12:24). The religious leaders of Jesus' time were guilty of blasphemy against the Holy Spirit because they claimed the miracles of Jesus were actually conducted by the devil. The KJV and some other versions incorrectly translate "demons" as "devils." There are many demons but only one devil. His name is Beelzebub, the chief leader of the fallen angels known as demons.

Ruler of This World (John 12:31; 14:30; 16:11). Three times Jesus called the devil the "*ruler of this world*." The devil offered the world to Jesus if He would worship him (Luke 4:5-7), but the Lord refused with these words, "*Get behind me Satan*" (4:8). At Calvary God dealt a death blow to this world ruler. It is only a matter of time before God will win the final victory at the end of time (1 John 3:8; Matthew 25:41; Revelation 12:7).

The devil is strong, but Christians are stronger through the Lord (Ephesians 6:11). They have the protection needed to withstand his assaults. The devil tempts, but God provides a way of escape (1 Corinthians 10:13); the devil tries to take advantage of people (2 Corinthians 2:11), but he will flee if fought (James 4:7). The devil should not be feared, for Jesus is more powerful than this deceiving prince of the demons (1 John 4:4). (from Nelson's Illustrated Bible Dictionary, Copyright (c)1986, Thomas Nelson Publishers)

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A Demon: **DEMON; DEMONIAC; DEMONOLOGY** (dem'-mon), (de-mo'-ni-ak), (de-mon-ol'-o-ji) (daimonion, earlier form daimon = pneuma akatharton, poneron, "demon," "unclean or evil spirit," incorrectly rendered "devil" in the King James Version):

I). Definition. - The word daimon or daimonion seems originally to have had two closely related meanings; a deity, and a spirit, superhuman but not supernatural. In the former sense the term occurs in the Septuagint translation of Deuteronomy 32:17; Ps 106:37; Acts 17:18. The second of these meanings, which involves a general reference to vaguely conceived personal beings akin to men and yet belonging to the unseen realm, leads to the application of the term to the peculiar and restricted class of beings designated "demons" in the New Testament.

II). The Origin of Biblical Demonology. - An interesting scheme of development has been suggested (by Baudissin and others) in which Biblical demonism is brought through polytheism into connection with primitive animism.

1). The Evolutionary Theory: A simple criticism of this theory, which is now the ascendant, will serve fittingly to introduce what should be said specifically concerning Biblical demonology. (1) Animism, which is one branch of that general primitive view of things which is designated as spiritism, is the theory that all Nature is alive (see Ladd, Phil. Rel., I, 89 f) and that all natural processes are due to the operation of living wills. (2) Polytheism is supposed to be the outcome of animism. The vaguely conceived spirits of the earlier conception are advanced to the position of deities with names, fixed characters and specific functions, organized into a pantheon. (3) Biblical demonology is supposed to be due to the solvent of monotheism upon contemporary polytheism.

The Hebrews were brought into contact with surrounding nations, especially during the Periods, Babylonian and Greek periods, and monotheism made room for heathenism by

reducing its deities to the dimension of demons. They are not denied all objective reality, but are denied the dignity and prerogatives of deity.

2). Objections to the Theory: The objections to this ingenious theory are too many and too serious to be overcome. (1) The genetic connection between animism and polytheism is not clear. In fact, the specific religious character of animism is altogether problematical. It belongs to the category of primitive philosophy rather than of religion.

It is difficult to trace the process by which spirits unnamed and with characteristics of the vaguest become deities—especially is it difficult to understand how certain spirits only are advanced to the standing of deities. More serious still, polytheism and animism have coexisted without close combination or real assimilation (see Sayce, *Babylonia and Assyria*, 232; Rogers, *Religion of Babylonia and Assyria*, 75 f) for a long course of history. It looks as if animism and polytheism had a different *raison d'être*, origin and development. It is, at least, unsafe to construct a theory on the basis of so insecure a connection. (2) The interpretation of heathen deities as demons by no means indicates that polytheism is the source of Biblical demonology.

On general principles, it seems far more likely that the category of demons was already familiar, and that connection with polytheism brought about an extension of its application. A glance at the Old Testament will show how comparatively slight and unimportant has been the bearing of heathen polytheism upon Biblical thought. The demonology of the Old Testament is confined to the following passages: Leviticus 16:21-22; 17:7; Isaiah 13:21; 34:13; Deuteronomy 32:17; Ps 106:37 (elsewhere commented upon; see COMMUNION WITH DEMONS).

Gesenius well says of Leviticus 16:21 that it is "*vexed with the numerous conjectures of interpreters.*" If the prevalent modern view is accepted we find in it an actual meeting-point of popular superstition and the religion of Yahweh (see AZAZEL).

According to Driver (Hastings' Dictionary of the Bible, I, 207), this item in the Levitical ritual "*was intended as a symbolical declaration that the land and the people are now purged from guilt, their sins being handed over to the evil spirit to whom they are held to belong, and whose home is in the desolate wilderness remote from human habitations* (verse 22, into a land cut off.)"

A more striking instance could scarcely be sought of the way in which the religion of Yahweh kept the popular spiritism at a safe distance. Leviticus 17:7 (see COMMUNION WITH DEMONS) refers to participation in the rites of heathen worship. The two passages—Isaiah 13:20-21; 34:13-14—are poetical and really imply nothing as to the writer's own belief.

Creatures both seen and unseen supposed to inhabit places deserted of man are used, as any poet might use them, to furnish the details for a vivid word-picture of uninhabited solitude. There is no direct evidence that the narrative of the Fall (Genesis 3:1-19) has any connection with demonology (see Hastings, Dictionary of the Bible (five volumes), I, 590 note), and the suggestion of Whitehorse that the mention of satyrs and night-monsters of current mythology with such creatures as jackals, etc., implies "*that demons were held to reside more or less in all these animal denizens of the ruined solitude*" is clearly fanciful.

It is almost startling to find that all that can possibly be affirmed of demonology in the Old Testament is confined to a small group of passages which are either legal or poetical and which all furnish examples of the inhibiting power of high religious conceptions upon the minds of a naturally superstitious and imaginative people.

Even if we add all the passages in which a real existence seems to be granted to heathen deities (e.g. Numbers 21:29; Isaiah 19:1, etc.) and interpret them in the extreme sense, we are still compelled to affirm that evidence is lacking to prove the influence of polytheism in the formation of the Biblical doctrine of demons. (3)

This theory breaks down in another still more vital particular. The demonology of the Bible is not of kin either with primitive animism or popular Sere demonism. In what follows we shall address ourselves to New Testament demonology—that of the Old Testament being a negligible quantity.

III). New Testament Demonology. - The most marked and significant fact of New Testament demonology is that it provides no materials for a discussion of the nature and characteristics of demons. Whitehorse says (Hastings' Dictionary of the Bible, I, 593) that New Testament demonology "*is in all its broad characteristics the demonology of the contemporary Judaism stripped of its cruder and exaggerated features.*"

How much short of the whole truth this statement comes will appear later, but as it stands it defines the specific direction of inquiry into the New Testament treatment of demons; namely, to explain its freedom from the crude and exaggerated features of popular demonism. The presence among New Testament writers of an influence curbing curiosity and restraining the imagination is of all things the most important for us to discover and emphasize.

In four of its most vital features the New Testament attitude on this subject differs from all popular conceptions: (a) in the absence of all imaginative details concerning demons; (b) in the emphasis placed upon the moral character of demons and their connection with the ethical disorders of the human race; (c) in the absence of confidence in magical methods of any kind in dealing with demons; (d) in its intense restrictions of the sphere of demoniacal operations.

A brief treatment under each of these heads will serve to present an ordered statement of the most important facts.

(a) In the New Testament we are told practically nothing about the origin, nature, characteristics or habits of demons. In a highly figurative passage (Matthew 12:43) Our Lord speaks of demons as passing through "*water less places,*" and in the story of the Gadarene demoniac (Luke 8:31) the "*abyss*" is mentioned as the place of their ultimate detention.

The method of their control over human beings is represented in two contrasted ways (compare Mark 1:23 ff; Luke 4:33 ff), indicating that there was no fixed mode of regarding it.

With these three scant items our direct information ceases. We are compelled to infer from the effects given in the limited number of specific instances narrated. And it is worthy of more than passing mention that no theoretical discussion of demons occurs. The center of interest in the Gospels is the person of Jesus, the sufferers and the cures. Interest in the demons as such is absent.

Certain passages seem to indicate that the demons were able to speak (see Mark 1:24,26,34; Luke 4:41, etc.), but comparing these statements with others (compare Mark 1:23; Luke 8:28) it is seen that no distinction is drawn between the cries of the tormented in the paroxysms of their complaint and the cries attributed to the demons themselves.

In other particulars the representation is consistent. The demons belong to the unseen world, they are incapable of manifestation except in the disorders which they cause-there are no materializations, no grotesque narratives of appearances and disappearances, no morbid dealing with repulsive details, no license of speculation in the narratives.

In contrast with this reticence is not merely the demonology of primitive people, but also that of the non-canonical Jewish books. In the Book of Enoch demons are said to be fallen angels, while Josephus holds that they are the spirits of the wicked dead. In the rabbinical writings speculation has run riot in discussing the origin, nature and habits of demons.

They are represented as the offspring of Adam and Eve in conjunction with male and female spirits, as being themselves sexed and capable of reproduction as well as performing all other physical functions. Details are given of their numbers, haunts and habits, of times and places where they are especially dangerous, and of ways and methods of breaking their power (see EXORCISM). Full sweep is also given to the imagination in descriptive narratives, oftentimes of the most morbid and unwholesome character, of their doings among men. After reading some of these narratives one can agree with Edersheim when he says, "*Greater contrast could scarcely be conceived than between what we read in the New Testament and the views and practices mentioned in Rabbinic writings*" (LTJM, II, 776).

(b) It is also clearly to be noted that while in its original application the term daimonion is morally indifferent, in New Testament usage the demon is invariably an ethically evil being. This differentiates the New Testament treatment from extra-canonical Jewish writings. In the New Testament demons belong to the kingdom of Satan whose power it is the mission of Christ to destroy.

It deepens and intensifies its representations of the earnestness of human life and its moral issues by extending the sphere of moral struggle to the invisible world. It clearly teaches that the power of Christ extends to the world of evil spirits and that faith in Him is adequate protection against any evils to which men may be exposed. (For significance of this point see Plummer, St. Luke (International Critical Commentary), 132-33.)

(c) The New Testament demonology differs from all others by its negation of the power of magic rites to deliver from the affliction. Magic which is clearly separable from religion at that specific point (see Gwatkin, Knowledge of God, I, 249) rests upon and is dependent upon spiritism. The ancient Babylonian incantation texts, forming a surprisingly large proportion of the extant documents, are addressed directly to the supposed activities and powers of demons.

These beings, who are not trusted and prayed to in the sense in which deities are, command confidence and call forth prayer, are dealt with by magic rites and formulas (see Rogers, op. cit., 144). Even the Jewish non-canonical writings contain numerous forms of words and ceremonies for the expulsion of demons. In the New Testament there is no magic.

(d) In the New Testament the range of activities attributed to demons is greatly restricted. According to Babylonian ideas: "*These demons were everywhere; they lurked in every corner, watching for their prey. The city streets knew their malevolent presence, the rivers, the seas, the tops of mountains; they appeared sometimes as serpents gliding noiselessly upon their victims, as birds horrid of mien flying resistlessly to destroy or afflict, as beings in human forms, grotesque, malformed, awe-inspiring through their hideousness.*

"*To these demons all sorts of misfortune were ascribed-a toothache; a headache, a broken bone, a raging fever, an outburst of anger, of jealousy, of incomprehensible disease*" (Rogers, op. cit., 145).

In the extra-canonical Jewish sources the same exuberance of fancy appears in attributing all kinds of ills of mind and body to innumerable, swarming hosts of demons lying in wait for men and besieging them with attacks and ills of all descriptions.

Of this affluence of morbid fancy there is no hint in the New Testament. A careful analysis of the instances will show the importance of this fact. There are, taking repetitions and all, about 80 references to demons in the New Testament.

In 11 instances the distinction between demon-possession and diseases ordinarily caused is clearly made (Matthew 4:24; 8:16; 10:8; Mark 1:32,34; 6:13; 16:17-18; Luke 4:40-41; 9:1; 13:32; Acts 19:12). The results of demon-possession are not exclusively mental or nervous (Matthew 9:32-33; 12:22).

They are distinctly and peculiarly mental in two instances only (Gadarene maniac, Matthew 8:28 and parallels, and Acts 19:13). Epilepsy is specified in one case only (Matthew 17:15). There is distinction made between demonized and epileptic, and demonized and lunatic (Matthew 4:24).

There is distinction made between diseases caused by demons and the same disease not so caused (compare Matthew 12:22; 15:30). In most of the instances no specific symptoms are mentioned. In an equally large proportion, however, there are occasional fits of mental excitement often due to the presence and teaching of Christ.

Conclusions: A summary of the entire material leads to the conclusion that, in the New Testament cases of demon-possession, we have a specific type of disturbance, physical or mental, distinguishable not so much by its symptoms which were often of the most general character, as by its accompaniments.

The aura, so to say, which surrounded the patient, served to distinguish his symptoms and to point out the special cause to which his suffering was attributed. Another unique feature of New Testament demonology should be emphasized. While this group of disorders is attributed to demons, the victims are treated as sick folk and are healed.

The whole atmosphere surrounding the narrative of these incidents is calm, lofty and pervaded with the spirit of Christ. When one remembers the manifold cruelties inspired by the unreasoning fear of demons, which make the annals of savage medicine a nightmare of unimaginable horrors, we cannot but feel the worldwide difference between the Biblical narratives and all others, both of ancient and modern times, with which we are acquainted.

Every feature of the New Testament narratives points to the conclusion that in them we have trustworthy reports of actual cures. This is more important for New Testament faith than any other conclusion could possibly be.

It is also evident that Jesus treated these cases of invaded personality, of bondage of depression, of helpless fear, as due to a real superhuman cause, to meet and overcome which He addressed Himself. The most distinctive and important words we have upon this obscure and difficult subject, upon which we know far too little to speak with any assurance or authority, are these: "*This kind can come out by nothing, save by prayer*" (Mark 9:29).

LITERATURE. --(1) The most accessible statement of Baudissin's theory is in Whitehorse's article "*Demons*," etc., in Hastings, Dictionary of the Bible (five volumes). (2) For extra-canonical Jewish ideas use Lange, Apocrypha, 118, 134; Edersheim, Edersheim, Life and Times of Jesus the Messiah, Appendices XIII, XVI. (3) For spirit-lore in general see Ladd, Phil. Rel., index s.v., and standard books on Anthropology and Philosophy of Religion under Spiritism. (4) For Babylonian demonology see summary in Rogers, Religion of Babylonia and Assyria, 144 ff. LOUIS MATTHEWS SWEET (from International Standard Bible Encyclopedia, Electronic Database Copyright (c)1996 by Biblesoft)

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Devil (Greek) "*the accuser*" or "*the slanderer*" (Job 1:6-11; 2:1-7; Revelation 12:10). In Hebrew Satan means "*adversary*." The two-fold designation marks the two-fold objects of his malice-the Gentiles and the Jews. There is one Devil, many "*demons*" as KJV ought to translate the plural.

Devil is also used as an adjective. 1 Timothy 3:11, "*slanderers*"; 2 Timothy 3:3, "*false accusers*." Peter when tempting Jesus to shun the cross did Satan's work, and therefore received Satan's name (Matthew 16:23); so Judas is called a "*devil*" when acting the Devil's part (John 6:70). Satan's characteristic sins are lying (John 8:44; Genesis 3:4-5); malice and murder (1 John 3:12; Genesis 4:1); pride, "*the condemnation of the Devil*," by which he "*lost his first estate*" (1 Timothy 3:6; Job 38:15; Isaiah 14:12-15; John 12:31; 16:11; 2 Peter 2:4; Jude 6).

He slanders God to man, and man to God (Genesis 3; Zechariah 3:1). His misrepresentation of God as one arbitrary, selfish, and envious of His creature's happiness, a God to be slavishly-feared lest He should hurt, rather than filially loved, runs through all pagan idolatries. This calumny is refuted by God's not sparing His only begotten Son to save us. His slander of good men, as if serving God only for self's sake, is refuted by the case of "*those who lose* (in will or deed) *their life for Christ's sake*."

Demons, "*knowing ones*," from a root daemi, to know, are spirits who tremble before, but love not, God (James 2:19), incite men to rebellion against Him (Revelation 16:14). "*Evil spirits*" (Acts 19:13,15) recognize Christ the Son of God (Matthew 8:29; Luke 4:41) as absolute Lord over them, and their future Judge; and even flee before exorcism in His name (Mark 9:38).

As "*unclean*" they can tempt man with unclean thoughts. They and their master Satan are at times allowed by God to afflict with bodily disease (Luke 13:16): "*Satan hath bound this woman these eighteen years*" with "*a spirit of infirmity*," so that she was "*bowed together*."

Scripture teaches that in idolatry the demons are the real workers behind the idol, which is a mere “*nothing*.” Compare 1 Corinthians 10:19-21; 1 Timothy 4:1; Revelation 9:20. Compare Deuteronomy 32:17, Hebrew sheediyim (OT:7700), “*lords*” (1 Corinthians 8:5); Acts 16:16, “*a spirit of divination*” (Greek of Python, an idol); Acts 17:18, “*a setter forth of strange gods*” (Greek: demons); 2 Chronicles 11:15; Ps 106:37; Leviticus 17:7. Idolatry is part of the prince of this world’s engines for holding dominion.

Our word “*panic*,” from the idol Pan, represented as Satan is, with horns and cloven hoofs, shows the close connection there is between the idolater’s slavish terror and Satan his master. The mixture of some elements of primitive truth in paganism accords with Satan’s practice of foiling the kingdom of light by transforming himself at times into an “*angel of light*.” Error would not succeed if there were not some elements of truth mixed with it to recommend it. Corrupting the truth more effectually mars it than opposing it.

Satan as Beelzebub (Matthew 12:24-30) is at the head of an organized kingdom of darkness, with its “*principalities and powers*” to be “*wrestled*” against by the children of light. For any subordinate agent of this kingdom, man or demon, to oppose another agent would be, reasons Christ, a division of Satan against Satan (involving the fall of his kingdom), which division Satan would never sanction (Ephesians 6:12-13). Demons are “*his angels*” (Matthew 25:41; Revelation 12:7,9). Natural science can give no light when we come to the boundary line which divides mind from matter.

The Bible-asserted existence of evil among angels affords no greater difficulty than its manifest existence among men. As surely as Scripture is true, personality is as much attributed to them as it is to men or to God.

Possession with or by a demon or demons is distinctly asserted by Luke (Luke 6:17-18), who as a “*physician*” was able to distinguish between the phenomena of disease and those of demoniac possession.

The Spirit of God in the evangelists would never have sanctioned such distinction, or left people under a superstitious error, not merely connived at but endorsed, if the belief were really false. There is nothing wrong in our using the word “*lunacy*” for madness; but if we described its cure as the moon’s ceasing to afflict, or if the doctor addressed the moon commanding it to leave the patient alone, it would be a lie (Trench, Miracles, 153).

In Matthew 4:24, “*those possessed with demons*” are distinguished from “*those lunatic*” (probably the epileptic, but even this caused by a demon: Mark 9:14, etc.). Demons spoke with superhuman knowledge (Acts 16:16); recognized Jesus, not merely as son of David (which they would have done had their voice been merely that of the existing Jewish superstition), but as “*Son of God*” (Matt 8:29).

Our Lord speaks of the disciples’ casting out of demons as an installment or earnest of the final “*fall*” of Satan before the kingdom of Christ (Luke 10:18). People might imagine the existence of demons; but swine could only be acted on by an external real personal agent; the entrance of the demons into the swine of Gadara, and their consequent drowning, prove demons to be objective realities. Seeing that physical disease itself is connected with the introduction of evil into the world, the tracing of insanity to physical disorganization only partially explains the phenomena; mental disease often betrays symptoms of a hostile spiritual power at work.

At our Lord's advent as Prince of Light, Satan as prince of darkness, whose ordinary operation is on men's minds by invisible temptation, rushed into open conflict with His kingdom and took possession of men's bodies also. The possessed man lost the power of individual will and reason, his personal consciousness becoming strangely confused with that of the demon in him, so as to produce a twofold will, such as we have in some dreams. Sensual habits predisposed to demoniac possession.

In pagan countries instances occur wherein Satan seemingly exercises a more direct influence than in Christian lands. Demoniac possession gradually died away as Christ's kingdom progressed in the first centuries of the church.

There are four gradations in Satan's ever-deepening fall. (1) He is deprived of his heavenly excellency, though still having access to heaven as man's accuser (Job 1-2), up to Christ's ascension.

All we know of his original state as an archangel of light is that he lost it through pride and restless ambition, and that he had some special connection, possibly as God's viceregent over this earth and the animal kingdom; thereby we can understand his connection and that of his subordinate fallen angels with this earth throughout Scripture, commencing with his temptation of man to his characteristic sin, ambition to be "*as gods knowing good and evil;*" only his ambition seems to have been that of power, man's that of knowledge. His assuming an animal form, that of a serpent, and the fact of death existing in the pre-Adamite world, imply that evil probably was introduced by him in some way unknown to us, affecting the lower creation before man's creation.

As before Christ's ascension heaven was not yet fully open to man (John 3:13), so it was not yet shut against Satan. The old dispensation could not overcome him (compare Zechariah 3). (2) From Christ to the millennium he is judicially cast out as "*accuser*" of the elect; for Christ appearing before God as our Advocate (Hebrews 9:24), Satan the accusing adversary could no longer appear against us (Romans 8:33-34).

He and his angels range through the air and the earth during this period (Ephesians 2:2; 6:12). "*Knowing that he hath but a short time*" (Revelation 12), in "*great wrath*" he concentrates his power on the earth, especially toward the end, when he is to lose his standing against Israel and expulsion shall be executed on him and his by Michael (Revelation 12:7-9; Daniel 12:1; Zechariah 3:1, where Joshua the high priest represents "*Jerusalem*," whose "*choice*" by the Lord is the ground of the Lord's rebuke to Satan). (3) He is bound at the eve of the millennium (Revelation 20:1-3).

Having failed to defeat God's purpose of making this earth the kingdom of Christ and His transfigured saints, by means of the beast, the harlot, and finally Antichrist, who is destroyed instantly by Christ's manifestation in glory, Satan is bound in the bottomless pit for a thousand years during which he ceases to be the persecutor or else seducer of the church and "*the god and prince of the world*" that "*lieth in the wicked one.*" (4) At its close, being loosed for a while, in person Satan shall head the last conspiracy against Christ (permitted in order to show the security of believers who cannot fall as Adam fell by Satan's wiles), and shall be finally cast into the lake of fire forever (Revelation 20:7-10).

As the destroyer, he is represented as the "*roaring lion seeking whom he may devour*" (1 Peter 5:8). As the deceiver he is the "*serpent.*" Though judicially "*cast down to hell*" with

his sinning angels, “*and delivered into chains of darkness to be reserved unto judgment*” (2 Peter 2:4), he is still free on earth to roam to the length of his chain, like a chained dog, but no further. He cannot hurt God’s elect; his freedom of range in the air and on earth is that of a chained prisoner under sentence. (from Fausset’s Bible Dictionary, Electronic Database Copyright (c)1998 by Biblesoft)

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The word “*Baal*” is used 63 times in the Bible, 62 times in the Old Testament and 1 time in the New Testament.

Strong’s #896 Baal (bah'-al); of Hebrew origin [OT:1168]; Baal, a Phoenician deity (used as a symbol of idolatry): KJV - Baal.

Strong’s #1120 Bamoth (baw-moth’); plural of OT:1116; heights; or (fully) Bamoth Ba` al (baw-moth' bah'-al); from the same and OT:1168; heights of Baal; Bamoth or Bamoth-baal, a place East of the Jordan: KJV - Bamoth, Bamoth-baal.

Strong’s #1168 Ba` al (bah'-al); the same as OT:1167; Baal, a Phoenician deity: -Baal, (plural) Baalim. (Biblesoft’s New Exhaustive Strong’s Numbers and Concordance with Expanded Greek-Hebrew Dictionary. Copyright (c) 1994, Biblesoft and International Bible Translators, Inc.)

Baal- ancient Canaanite title for a male deity, meaning simply “*lord.*” By about 1500B.C., however: the people along the eastern Mediterranean coast lands used Baal as the chief name of the storm-god Hadad. As the personified storm, Baal was the power of nature, considered the king of gods, “*the Exalted One, Lord of the Earth.*” The head of the Canaanite pantheon was El, but Baal was the executive force in the divine government. In northern Syria his consort was the fertility-goddess anath; in the southern Syria it was Astarte; in Palestine during the time of the Hebrew kings it was the mother-goddess Asherah. As “*Lord Storm,*” people heard his voice in the thunder; saw his arrow in the Lightning, and through the rain. Considered him the giver of fertility. The chief myths about him and his cult centered in the annual cycle of nature. The spring burst of life was the result of the marriage of Baal and the fertility-goddess; the drought resulted when the forces of Mot (death) killed Baal; the rains returned when he was brought back to life.

As a title, baal was also used of the God of Israel, after the Israelites entered Palestine; but because of the great danger in confusing him with the Canaanite Baal there was in Israel a great struggle against the use of the term after the 10<sup>th</sup> century B.C.

G. Earnest Wright, Harvard Divinity School

Yahweh or Jahveh {ya’we}, the most common name for God in the Hebrew Bible. It appears 6,823 times. It is the proper name for the God of Israel, in contrast to the more general name for the Deity, “*Elohim.*” From the earliest times in the synagogue the name was not pronounced, the word “*Adonoi*” being used instead. Since the word was pointed with the vowels of its substitute Adonoi when the vowel points were finally put into the Hebrew text, “**YHWH**” was mistakenly read as “*Jehovah.*” The now more common pronunciation Yahweh is based on inconclusive evidence from ancient sources.

The meaning of “*Yahweh is also not certain. The most convincing scholarly opinion is that it is derived from a Hebrew root meaning to be, and thus ‘Yahweh’*” would mean either “*He Who Always Is*” or “*He Who Brings Everything into Being.*” In rabbinical literature “*Yahweh*” is interpreted as referring to God’s attribute of Mercy. Because the name of Yahweh has four letters in Hebrew it is frequently referred to as the Tetragrammaton (Gr. “*four lettered*”). (International Encyclopedia Copyright 1969; Consult Moore, G.F., Judaism, Vol. I (1950); Albright, W.F., From the Stone Age to Christianity 92d ed., 1957; Seymour Siegel, Jewish Theological Seminary of America, See also Adonoi or Adonai; Elohim).

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We find angel and angels being spoken of many times in the Old and New Testaments, but according to the one seedliners there is no such thing as an angel or angels either.

The word Angel is used 104 times in the Old Testament and 97 times in the New Testament: Genesis 16:7; 16:9-11; 21:17; 22:13; 24:40; 31:11; 48:16; Exodus 3:2; 14:19; 23:20; 23:23; 32:34; 33:2; Numbers 20:16; 22:22-27; 22:31-32; 22:34-35; Judges 2:1; 2:4; 5:23; 6:11-12; 6:20-22; 13:3; 13:6; 13:13; 13:15-21; 1 Samuel 29:9; 2 Samuel 14:17; 14:20; 19:27; 24:16-17; 1 Kings 13:18; 19:5; 19:7; 2 Kings 1:3; 1:15; 19:35; 1 Chronicles 21:12; 21:15-16; 21:18; 21:20; 21:30; 32:21; Psalms 34:7; 35:5-6; Ecclesiastes 5:6; Isaiah 37:36; 63:9; Daniel 3:28; 6:22; Zechariah 1:9; 1:11-12; 1:13-14; 1:19; 2:3; 3:1; 3:3; 3:5-6; 4:1; 4:4-5; 5:5; 5:10; 6:4-5; 12:8; Matthew 1:20; 1:24; 2:13; 2:19; 28:2; 28:5; Luke 1:11; 1:13; 1:18-19; 1:26; 1:28; 1:30; 1:34-35; 1:38; Luke 2:9-10; 22:43; John 5:4; 12:29; Acts 5:19; 6:15; 7:30; 7:35; 7:38; 8:26; 10:3; 10:7; 10:22; 11:13; 12:7; 10:22; 11:13; 12:7-11; 12:15; 12:23; 23:8-9; 27:23; 2 Corinthians 11:14; Galatians 1:8; 4:q4; Revelation 1:1; 2:1; 2:12; 2:18; 3:1; 3:7; 3:14; 5:2; 7:2; 8:3; 8:5; 8:7-8; 8:10; 8:12-13; 9:1; 9:11; 9:13-14; 10:1; 10:5; 10:7-9; 11:1; 11:15; 14:6; 14:8-9; 14:15; 14:17-19; 16:3-5; 16:8; 16:10; 16:12; 16:17; 17:7; 18:1; 18:21; 19:17; 20:1; 21:17; 22:6; 22:8; 22:16.

Angel #4397 mal’ak (mal-awk’); from an unused root meaning to despatch as a deputy; a messenger; specifically, of God, i.e. an angel (also a prophet, priest or teacher): KJV - ambassador, angel, king, messenger. (Biblesoft’s New Exhaustive Strong’s Numbers and Concordance with Expanded Greek-Hebrew Dictionary. Copyright (c) 1994, Biblesoft and International Bible Translators, Inc.)

Angel #32 aggelos (ang’-el-os); from aggello [probably derived from NT: 71; compare NT: 34] (to bring tidings); a messenger; especially an “angel”; by implication, a pastor: KJV - angel, messenger. (Biblesoft’s New Exhaustive Strong’s Numbers and Concordance with Expanded Greek-Hebrew Dictionary. Copyright (c) 1994, Biblesoft and International Bible Translators, Inc.)

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Angels is used 94 times in the Bible; 13 times in the Old Testament and 81 times in the New Testament: Genesis 19:1; 19:15; 28:12; 32:1; Job 4:18 (4397); Psalm 8:5 (430); 68:17 (8136); 78:25 (47); 78:49; 91:11; 103:20; 104:4; 148:2 (4397); Matthew 4:6; 4:11; 13:39; 13:41; 13:49; 16:27; 18:10; 22:30; 24:31; 24:36; 25:31; 25:41; 26:53; Mark 1:13; 8:38; 12:25; 13:27; 13:32; Luke 2:15; 4:10; 9:26; 12:8-9; 15:10; 16:22; 20:36; (2465); 24:23; John 1:51; 20:21; Acts 7:53; Romans 8:38; 1 Corinthians 4:9; 6:3; Galatians 3:19; Colossians 2:18; 2 Thessalonians 1:7; 1 Timothy 3:16; 5:21; Hebrews 1:4-7; 1:13; 2:2 2:5; 2:7; 2:9; 2:16; 12:22;

13:2; 1 Peter 112; 322; 2 Peter 2:4; 2:11; Jude 6; Revelation 1:20; 3:5; 5:11; 7:1-2; 7:11; 8:2; 8:13; 9:14-15; 12:7; 12:9; 14:10; 15:1; 15:6-8; 16:1; 17:1; 219; 21:12.

Strong's #32 *aggelos* (ang'-el-os); from *aggello* [probably derived from NT: 71; compare NT: 34] (to bring tidings); a messenger; especially an "*angel*"; by implication, a pastor: KJV - angel, messenger. (Biblesoft's New Exhaustive Strong's Numbers and Concordance with Expanded Greek-Hebrew Dictionary. Copyright (c) 1994, Biblesoft and International Bible Translators, Inc.)

Strong's #430 'elohiym (el-o-heem'); plural of OT: 433; gods in the ordinary sense; but specifically used (in the plural thus, especially with the article) of the supreme God; occasionally applied by way of deference to magistrates; and sometimes as a superlative: KJV - angels, X exceeding, God (gods)- dess, -ly), X (very) great, judges, X mighty. (Biblesoft's New Exhaustive Strong's Numbers and Concordance with Expanded Greek-Hebrew Dictionary. Copyright (c) 1994, Biblesoft and International Bible Translators, Inc.)

Strong's #4397 mal'ak (mal-awk'); from an unused root meaning to despatch as a deputy; a messenger; specifically, of God, i.e. an angel (also a prophet, priest or teacher): KJV - ambassador, angel, king, messenger. (Biblesoft's New Exhaustive Strong's Numbers and Concordance with Expanded Greek-Hebrew Dictionary. Copyright (c) 1994, Biblesoft and International Bible Translators, Inc.)

Strong's #8136 shin'an (shin-awn'); from OT:8132; change, i.e. repetition: KJV - X angels. (Biblesoft's New Exhaustive Strong's Numbers and Concordance with Expanded Greek-Hebrew Dictionary. Copyright (c) 1994, Biblesoft and International Bible Translators, Inc.)

In conclusion: The one seedliners deny the existence of Satan, Angels, Demons, Devils, Evil Spirits, and etc.

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